Mysterium Pietatis
OR THE
Mysterie of Godlinesse
WHEREIN THE
MYSTERIES
CONTAINED IN THE

Incarnation, Passion
Circumcision, Resurrection
Wise-Men, Ascension.

OF

The *SON* of *GOD*, and comeing of the *HOLY-GHOST*, are unfolded and applied.

AT *EDINBURGH*,

By *Will. Annand*, M. A. one of the *Ministers* of *that City*, late of *University Coll.* OXON.

I. Tim. III. XVI. *And without controversie great is the Mysterie of Godliness.*

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BIBLIOTHECA BODLEIANA

To the right Reverend Father in God, George, by the Mercie of God, Lord Bishop of EDINBURGH.

My LORD,

THE *Almighty in His Law, ordered none to appear before him,* empty handed, *yet he himself being to Flesh invisible, the present was an offering to His* Priest; *God* who is also called, *Good accounting it churlish to addresse in thankfulnesse to* Him, *without something that figured bounty to His* Servant; *neither would he have his People alwayes takeing, but sometimes also giveing: unto which Law, as a* Conformist, *I in this your* Clirical *condition, comeing to receive your Blessing, presume to present this my* Mysterium, *in regard of your Acquaintance with* Godlinesse, *not according to the* new stile, *which intimats separation; but to* Scripture-Dialect, *Respective*

Holinesse and peace. You have had experience of the CROSS, *and that at home, We by your Lordships order in our Pulpits, pray for your* PASCH; *your self waits for* ASCENSION *in your bed, the power of the* RESURRECTION *haveing said, be not affraid.*

MY LORD, *when the Rivers of* Babylon *begun to swell, I mean, when those tyds of* confusion, *that destroyed all* order *in these pleasant Lands, of late years, did first rage, you were one of the* Hundreth and Twenty, *that resolved TO SIT by, and weep, retiring from your own, to other Countries, to any Kingdom rather then IN those waters, to become instrumental of your Countries* Sorrow, Death, or Discredit: *How did my dear and worthy Father,* your Brother and Companion in that Tribulation, and in the Kingdome and patience of Jesus Christ, *exult at his Death, that he had in a bloody Time,* been free of the blood of all men, whether executed on the scaffold, or slain in battel? *and that in a time when one cryed up Character of a perfect* Evangelist *was to be an* Incendiary *to which, how vehemently was he solicited in both Kingdomes?*

IN those dayes of unleavened bread, *the Angel who* Redeemed *you from the same evill made you find Favour in the sight of Strangers;* Providence *among them alotting*

you a Charge, peculiarly respecting Church-festivities, *and that Theme pursu'd, untill* Iniquity, and Invasion, *gave Check to* Royalty *and* Order: *but these again, being Captiv'd by* Truth and Decency, *a door was open'd, and that Holy subject a fresh prosecuted; Vntill* God *and the* King, *whom you alwayes joyned, called you to weare an Honourable* Mytre *in that City, wherin you had so signaly, Innocently, and patiently, endured the* Crosse.

VPON which score, *unto whom fitter could this* manuel *be delivered, for* Patronage *then to you my dear Lord? The Author confiding to be participant of the effects of those* vertues *whereof Experience hath evidenced to him, you are copiously endowed, conveyed into your breast, as it were by* Christianity and Blood, *finding one* William Archbishop of St. Andrews, *Anno* Dom. 1279. *Chronicled for* a lover of peace, *and your Names-sake, and our Martyr* Mr. George Wisheart, *to be fam'de for* Humility *and* Charity: *Upon which rocks I build my presentment, Conceiving that your Aged, Young, and yet Accomplished Abilities, shall not disdain my* Improportionat Dedication, *but that you shall* depart in peace, *even with me,* pardoning *my failings,* praying *for direction to my good Intentions, and for* Ad-

ditament *to my weak endowments*: *In* gratitude *whereof, that your* Nunc Dimittis, *with* Simeon, *may be in* Peace, *and that* Peace *to come in* Job's *opportunity*; as a ſhock of Corn cometh in his Seaſon, *ſhall be the Prayer of,*

My LORD,
Your Lordſhips moſt Obedient
Son, and Servant.

From my Study
May 15. 1671. WILL. ANNAND.

THE

To the Courteous Reader.

Ingenuous Friend.

IT *is not unknown, that* Solomon *of old ſaid,* of making many Books there is no end; *yet by the expreſſion, it's probable he only underſtood his own continued* pains *therein, having accompliſhed* Abilities *therefore: But grant him to check the plurality of other Writters, I dare engage and promiſe never to write more, that ſince his time, if there had not been multitudes of* Authors, *we ſhould not have had one book for a hundreth, which yet we profitably turn over; Freedom therefore of Writting not being called in, I have for my* Myſteria *the* Apology *of a late publiſher in the year* 1659. (a time, wherein the Preſſe, like a skittiſh Jad, had broke all bridles, Curbs, and Girbts of Licenſes, and Reſtraints) *who entitled his Book,* Let me ſpeak too: *and believe it, in ſome things he was worth hearing; for in all to be perfect, is the ſole priviledge of Almighty* GOD.

LET

LET me declare, that I knew of no false Copies *abroad of these* Sermons, *that I never feared to be* injured *thereby, though there had; that Importunities from others never induced me to a composure, or that Arguments were offer'd urging a necessity of* Publication, *being convinced that the perpetual burying of these sheets, should never have caused any* sensible alteration *in the affairs under agitation, about the present expedition, or* Dunkirk *Randevouz of the most* Christian King: *But profitable I humbly conceiv'd they might be, to such as will read, then practise; and having an education that said* Stand off *to tattle, with a Natural Genius abominating* To meddle, *I have some spare houres forming conveniences, for profitting my* Generation, *the immediate Parent, of this, and other Subjects, which* Time *and* Opportunity, *may bring to light.*

IT is plain white-seam work, without the Point, *or* Lace, *of Marginal citations, because* Toylsome *and* Expensive; *yet one thing troubled me, which was the throng of Authors upon this Subject, being forced* (as sometimes Travellers are) *to forsake the path,* (but never I hope the rode,) *untill the Croud passed, by which, as may be perceived by the Scrutinous, I had, or took, time, to look about the* Country, *and what others did lesse heed, i*

here

here respected with greater care and Vice Versa.

I F thou hast ever Printed thy self, want of Charity *is not to be surmised: if otherwise perhaps thy* Relations. *thy* Kinsman, *thy* Father *hath, and I presume some* Paragraph *or other, hath* Redundancy, Deficiency; *Some* Section *containeth somewhat* too laxe, too dark, *and upon this score, crosse I pray thee my* Failings: *Beseeching also, that when in the* Title *thou reads* the Mysterie of the *INCARNATION or ASCENSION,* unfolded and applied, *thou wouldst understand the phrase with this* Restrictive note *IN PART.*

Farewell.

NA

An advertiſment by way of Caution unto all Readers.

AMONG other blemiſhes wherewith the face of this Age is diſfigured and whereof ſhe ought to be accuſed as being degenerat from that Priſtine Beauty, Juſtice & Equity, of which our more upright Anceſtors bequeathed ample legacies, one is, that whatever ſavors of that Ancient Doctrine eſtabliſhed in the Church, (who for her age, and Religious hoarineſſe ought to be accounted venerable) Invidiouſly is by ſome, fooliſhly is by many, houted upon, as Superſtitious, Idolatrous and Anomolous to verity and Truth; atteeſting, yet without ground, that whatever in Divinis cannot be found in expreſs text, as Fornication, ſhould not be named among Saints: Obtruding this upon ſome Diſciples, it cannot be ſuppoſed, but this ſmal treatiſe, becauſe an ofſpring of Antiquity, ſhall be deemed ſcandalous,

dulous, and as a misshapen birth, in the Midwifery of their foreſtalled fancy, be ſmother'd as ſoon as parted from the womb of the Preſs, and not buried, but caſt forth through the dunggate of Obloquie or into the Kidrone of diſdain.

NOT conſidering that if the queſtion ſhould be put concerning, ſome approved practiſes, and ſtrongly pleaded for Reſolves, the legitimating of many Acts ſhould be found to emerge from Scripture, Logically, that is, Rationally underſtood, conform to that rule a Minore ad Majus. The Jewes appointing feaſts, as that of Dedication, one great Jew, inſtituting a feaſt as that of Purim, the Zealous ſeparating dayes from civil uſe, to commemorat mercy, the devout Magiſtrate deſigning ſuch and ſuch hours, or dayes, for publick preaching; Colledges, Halls, Hospitalls, Schools, ſolemnizing dayes in memory of their pious Founders & Religious Benefactors, exempteth the Church from Cenſure, in enacting feſtivitys for her Lords birth, paſſion, or Reſurrection.

SINCE the world could not contain the books, had all things been writen which were done, or ſaid, concerning it by Chriſt, the world I infert, is to reſt ſatisfied when any thing is done, not contrary to the things in that one Book taught and delivered by him

him or at least not to condemn it, which so much the less is to be done, that the Judges *of these exercises seldome, if ever* (were they exactly scann'd) *are found seriously to reflect upon any one day in the year, the* matter *wherefore these dayes were set apart, which they condemne because fixed principaly upon one day.*

ANABAPTISTS *infringe that liberty our* Lord *hath procured for us in denying infant-baptism, as if they were without the* Covenant, *in which more & higher priveledges are tacitly granted to the* Jew *then* Christian, *he wanting, the other enjoying, the comforts of admitting his* Son *into that promise made of old unto the people, the* Almighty *styling himself* Lord God of your Fathers: *whereas the* Baptized *by them, stands in a particular, or personall Relation, to the Same* Lord *from which there doth not flow so eminent Consolation in case of Death in Infancy.*

AND such who will not allow the Church *in separating times of worship, for* dazeling, *that is,* singular acts *of Grace, ought to reflect how the vesture of the Christian, under* Gospel-*dispensation, is cur-tail'd, being made more short, more bare, more thinn, that is, the* Churches *freedom, more impared by the Death of her* Saviour, *then amplified and enlarged; We b*

for

fore seeing the Phylactery *of the Jew, so extensivelybroad, large & honourably gracefull, under* Typicall *oblations,* Synagogue *and* Temple-*service, the removeall of which, discharging to the now Believer, that piece of true devotion, Wherein the Faithfull of old appeared before* God, *with joy, haveing Roome, that is, liberty to make, to keep* Holy-day.

IT S granted, that neither Jew *nor* Gentile, *men or* Angel, *can, dare, or make offer, to make a* day *holy now but to observe a day* Holily, *or to separate a* Civil *day, that is one of the six for a* Holy *use, a* Saint-*like encompassing the throne of* God *for Celebrating praise or powring forth prayer, as by many it is held good, and performed in the week; so ought it not to be judged* superstitious, *if done by others in the Return of the year.*

IU DICIOUS Calvin *expoundeth those places of* St Paul *Orthodoxly genuine,* Let no man judge you in meat or drinke, or in respect of a holy day, 2 *Col.* 16. Ye observe dayes, and months, and times, and years, *Gal.* 4. 10. One man esteemeth one day above another, Rom. 14. 5. *For,* quis nisi Furioso? *who (*saith he*) but Mad-men will here understand any observation condemned, (save what ritualy "* *shadowed* Christ *to come,* & neque Ecclesias

damnavero

" damnavero, *neither ſhall I cenſure* (marke " the words) *thoſe Churches* who have in- " ſtituted other ſolemn dayes *for the Con-* " *gregations Conveening together, they Keep-* " *ing from* ſuperſtition, *of which they ſhall be* " *free when appointed purely for good order,* " *and Diſcipline, not as ſhadows of the Law,* " *&c. Inſtitut. lib. 2. c. 8. S. 33. Whence its deducible that feaſts ſo obſerved are not to be accounted either* Jewiſh, *or* Popiſh, *they being purely to Commemorat* Chriſt *already come, and appointed for that end, before either* Pope, or Romiſh Antichriſt, *that is to ſay, before the uſurpation of the Biſhop of* Rome, above all called gods.

FOR when *the Records of the* Church *ſhall* be *exactly viewed, and* when *again more diligently inſpected, and a ſearch made after that,* then *for greater ſecurity, if once more there be a tumbling over the monuments of Ancient times, the* Time, the Place, the Perſons, *by whom the dayes here marked, were diſtinguiſhed, and firſt inſtituted, ſhall never be found, never be heard of. ſo that it was* a puzling *and thorny queſtion, and for ought we find, an* Unanſwered one, *propoſed* " *by our Late Soveraign, April 3. 1647. of* " *bleſſed memory in theſe words, I deſire to*

be

" *be resolved, why the new Reformers discharge*
" *the keeping of* Easter, *the Celebration where-*
" *of being of the same Authority, which chang-*
" *ed the Iewish Sabbath into the* Lords-day,
" *Saturday being no where discharged, where-*
" *for it must be the* Churches *Authority, that*
" *changed the one, and instituted the other:*
" *therefore my opinion is, that those who will*
" *not keep this* Feast, *may as well return to the*
" *observation of* Saturday, *and refuse the week-*
" *ly* Sunday, *when any body can shew me, that*
" *herein I am in an error, I shall not be a sham-*
" *ed to confesse and amend it, till when, you*
" (Meaning the Comissioners, and Ministers
" treating in the Isle of Wight) *Know my*
mind. C. R.

THERE is no foot-steps of Antiquity indeed declaring the rise either of the one or other and those Arguments from proportion, *touching the undenyed one, wants not their influence in approving the other controverted; the old* Church *by her own power abolishing the* Iewish Sabbath, *though expresse law, and Divine sanction for its observance, is scattered throughout,* Moses & the Prophets, *the present Church abrogating by not using* Apostolical *constitutions though enjoyned by the* holy Ghost *in proper terms, as* not abstaining from blood, *not* anointing

the

the sick, *not* tarrying one for another, *before the Sacrament of the Supper in St. Pauls sense, not* having Deaconesses *to attend the poor Clinick sick and bed-rid: Against which such as are not distracted, foameth not, nor at the* Churches *desuetude thereof, being convinced at the* Reasonablnesse *of her omission, and her* Authority *so to doe, which in the case under debate, is also to be acquiesed in, and conceeded unto.*

THE Controversy so early Started betwixt the Eastern & Western Churches *about the Celebretion of* Easter, *Anno.* Dom. 240. *as whether on the* 14 *day of the Moon with the Iew, or on the* Lords-day *as with us, gives Testimony for the Seniority of this* Festivall, *and by anology, of all the other, chiefly considering, that the observance of either is recorded, to arise from a custome long before delivered;* Asiatick *Congregations, Synods and Councels keeping it precisely with the Passeover, those of* Europ *refusing in that punctilio of time to Celebrate their spiritual Pasch,* Christ *being come, observed the annual dominicall, as we now, both of them, more wise then to put darts in the hands of unbelievers, by affoording* Israel *Armour to fight against our weekly* Sunday, *or any Heretick to Strugle against the decrees of the* Church, *because no expresse warrant for their publication, having this in general that what*

conduceth

conduceth to our Lords glory and mans salvation, may by our Princes, Churches and Elders be appointed, provided the Church be not burthened thereby, nor salvation held as subsisting thereupon, or pressed, as matters of Faith, the present fault of the Church of Rome, by the Reformed Church abroad eyed, in separating from her Corrupted Doctrine, yet retaining the celebration of Dayes, which she as a Sister had derived unto her, with the Gospel from the times of the Apostles, and custome of all other Churches of God: At which word, let none stumble, for though a naked custome, or an only custome, as such, signifieth little; yet when it cometh cloathed with Truth, Reverence, Sanctity and Antiquity; Its hoary-head is to have all due veneration, which St. Paul avoucheth in recurring to it, in that case of Womans being covered in the Church, therefore surceasing to dispute, 1 Cor. 11. 26.

BUT how is it to be observed, when beads Tradition, it cometh with Imperiall Edicts? The division above mentioned being reconcil'd by the first, and famous Councel of Nice, determining the Celebration of Easter for ever to be upon the Lords-day. Euseb. in vit. Constant. lib. 3. ratified by imperiall proclamations emitted from that Holy and Royall Emperour,

Constantine, *sugaring such Laws, with* Kin
ly *solicitation in Epistles, perswading some*
minent Churches to obedience, and conformit
that the Resurrection and Passion might be al
Celebrated in the Churches, being one *sc*
tered abroad. Socrat. Eccles. Hist. lib. 1. *n*
ing that the Jewish *observance might occa*
a repetition of that famous Feast by a two-f
celebrating in one year, which as a thing abo
nable *here resolved never to endure, whereby then*
it is to be adverted, that the year 1664 *made gr*
clamours, Easter *being lost one whole week,*
that of 1655. *caused a whole months Errour, s*
as fell almost this present year. 1671 *as to*
time of celebration, which is the Sunday *follow*
the first full Moon, next after the Vernall Eq
nox, *by which account through the proces*
of the Equinoctium Vernum, *it will often*
and worse, untill at length it be quit lost,
unknown (as is told us by skilfull Mathem
cians) *it were generous if the* new Stile
made old Style, *and the* Julian *changed,* to
Carolin account *by Emendation of our* Tab
But to go on,

THE *Emperours Letters were* seco
by others from the Councel to the Church
Alexandria, Lybia, Pentapolis, *including*
joyfull newes of the Vnion *of the Chri*
Churc

Churches *in the* West, South, North, *and some parts of the* East, *concurring to this Act, and adhering to this statute about* Easter, *those of* Italy, Affrick, Egypt. Spaine, France, Asia, Pontus, Cilicia and Britaine; *which last did punctually observe the* Pasch *according to the* Asian *Churches: from which it is more then probable, our Ancestors received not the* Gospel *from* Rome, *nor any of Romes Emissaries, and we find* Joseph *of* Arimathea *first to plant the Gospel here, sent out of* France *by* Philip, *the Evangelist, whom* Policrates, *Bishop of* Ephesus *attested to have taught those* Esterns *that way of Institution.* Euseb. *Eccles. Hist. lib.* 5. *But afterward* Britaine *yeelded to the Law, submitting to the determination of the Emperours and Councels,* Niceph. Hist. lib. 8. c. 25.

YET *before this* Nicen *Councel, the solemnity of this, as also of all other dayes, is notour: for under the reign of* Valerian. A. D. 257. Alexandria *being almost desolate by Tumults, Pestilence and Plague; the unbelieving Inhabitants bevailing their disaster, did the* Christians *with great joyfulnesse solemnize the Feast of* Easter *in fields, Prisons, and where not with gladness of heart,* Niceph. *lib.* 6. 20. *Yea the more Tyrants design'd the Gospels overthrow, the more zealous were its Followers for*

its Lord and Masters splendour, particularly in their exact heeding Church Festivalls, among which that of the Nativity was respected, Celebrated in December as now, in the Church being so taught, and received it from times of old, Aug. in Psal. 132. The Archives of Rome that is, the Registers of the Citty, being Authentick witnesses of his birth, that happning in the dayes of the Universal Taxation by Augustus Cesar, Tert. ad Mar. lib. 4. c. 7. The Church generally of old, knowing no other day observed no other, Chrys. de Nat. St. Joh. Serm. The more solemnity being given alwayes to it, in regard that without it, the feast of the Epiphany, Pasch &c. had never been, these as rivers flowing from the Fountaine, of the verity of this birth, whereupon it was called the Metropolis, that is, the head, the Foundation of all Festivities, Ib. de Beat. Philog. orat. And what is said of one Feast, may be said of this, and all other, that by the Church were they instituted, and annualy observed, Aug. Epist. ad Jan. 119. c. 14. Even before statutes were made, or before there were any Christian Emperour, to honour them with a Law.

LAMENTABLE was that slaughter made upon a Christian Assembly in the dayes of Diocletian at Nicomedia, where on the Nativ-

ty day the Church-doors being shut, by the Ty-rants, and life offered to all who would burne Incense to Jupiter, *from within the people testi-fying, they were* Christians, *believing in one* God, *and in* Christ, *for whom with the* Father *and* Spirit *they were ready to suffer, a fire was Kindled, which in few minuts redacted to ashes twenty thousand persons,* Niceph. Hist. lib. 7. c. 6. *To which degree of Cruelty, they are not many leagues distant, who will Censure the service of these* Martyrs *as* will-worship, *be-cause Convocat on that day, practising what long before had been taught, by holy* Ig-natius *the second* Bishop *of* Antioch *after* Peter *and said,* to be that little Child IESUS, set in the midst *to teach his* Disciples *Humili-ty, Matth.* 18. *He florished,* Ann. Dom. 71. *And being sentenced to be devour'd by Lyons adviceth against disrespecting Festivities saluteth* Polycarpus *who is Known to have been Disciple to* St. John *the beloved Apostle* Epist. ad Philip. *the Reason of these precepts, being for advancement of believers towards God, or,* (which is a more apt expression) *for returning to him, this one said* haranging *upon the* Natalitials *of our Saviour* Greg. Naz. Orat. 38. Whence the Golden-mouthed Fa-ther, *prefaceth a Sermon in upbraiding such,*

whose zeal and fervour, excited only to Communicat upon such dayes, (which yet might be often) *and not upon others, pathetically shewing how each day might be made a Festival* Chrys. in Fide Ane. Hom. 5. *Which theme by* Origen. *who was Famous* Anno *Dom.* 226. *was closely followed in his writting in defence of the* Gospel *against the cavils of subtile* Philosophers, *affirming*, that to Keep a feast, was but to attend dutifully, offering up Prayer and praise, as unbloody sacrifices unto God, and he who believed the death of Christ, and lived by his word, did Celebrate the Pasch, such who went to an upper Chamber to pray with one accord, Keeped the Pentecost &c. Contra Cels. lib. 8.

WHAT *more? for Paper would faile, if exact rehearsal of the practise of the most fam'd, most Ancient, most edifying, most Religious Sermons, Orations, Persons, Churches, and Nations touching these things were in* Individuo Specified. *without boasting What hath been said as light, may Conjure those* Spectrum Phantasmes, Phasmes, *and* Apparitions *of pretended supperstition, though walking in A heavenly garb, by a holy vogue, to disappear, as* Impostors *&* airey *vanitys, possessing nothing of the substance of solid piety, not having the*

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true body of Refined Reason, Laws, Edicts, *and* Authority *regulating Christianity in this exercise, by uniting* Churches *for observing in the Circumstance of time, that, for the doing whereof they had Authority from* Apostles, *or* Apostolick *men; I say*, Circumstance *of time, there being a while disagreement among the* Churches when, *but never about*, whether, *these dayes should be observed, the difference in our own Churches about* Easter *after Austine the monks eustalment, being removed by* Theodorus *Bishop of* Canterbury *a Citizen of no mean City, born in* Tarsus *in* Cilicia *St Pauls* Countrey. *who appointed the feast of* Easter *to Commence according to our present Computation, Anno* Dom. 662. Ful. *Eccles. Hist. Cent* 7.

WHEREBY *Vnity was beheld in the Churches of* Palestine, *that Conforming with the Churches of* Antioch, *of the greater and lesser* Asia, *of* Egypt, Thessalonica, Athens *and* Corinth, *the Churches of the Isle St.* Thoms, *of* Iberia, *the* Mengrellians *bordering on the black Sea, those of* Phrigia, Galathia, Bythinia, Lydia, Caria, Paphlagonia, Magnesia, Lycia, Alepo, Damascus, Tripoly, Cyprus, Candia, Zant. *those of* Media, Persia, India, *those of the* Abyssins, Babylon. Syria, *and those of the once great Kingdom of* China: *For a learn-*

ed Author shewing how all these Churches, though under the Dominion of the Turk, Rome, *or* Pagans *agree with us, in the great matters agitat, against our Romish adversaries, as in the* Supremacy Purgatory, halfe Communion Transubstantation, &c. *Discovers also their disagreement from us in severall points, to Instance onely in the case in hand, some beginn their* Lent *ten dayes before ours, some* fast *nine dayes before the Ascension, in regard of Christs absence from the Apostles, which to them they reckon a time of sorrow,* Paget Christian ography 146. *and* 150. *Which exception from our observance, evidenceth their agreement with us in the matter under proof, according to that Known rule* exceptio firmat in non exceptis.

SHOULD *we say in all this they inclin'd to* Popery, *waspishly they would sting, and frettingly would they be angry, having against that so great an averseness, that the* Patriarch *or* Archbishope of Constantinople *when Elected by his Clergy, and confirmed by the* Barut *or* Patent *of the* Grand-Segnior *in the Government of the Churches of* Greece, Macedon, Epirus, Thrace, Mosina, Maldavia, Corsu, *in the* Egean Sea, &c. *having under him seventy four Archbishops, I say this great Patriarch yearly upon the* Sunday *called* Dominica Invocavit,

Solemnly

solemnly excommunicats the Pope *and all his Clergy, for* Schismaticks, *its true of late his seat hath been oft at* Musco, *where to this day if a* Roman *priest by chance should officiat upon any of their* tables, *or* Altars, *as polluted, or accursed, they break it into pieces,* Paget *ut sup. & c.* 29.

A *Learned* Critick *and* Antiquary, *viewing the severall Churches of the world, finds that part of the* Greek *Church in* Armenia, *Celebrating the Nativity, not as wee, but upon the sixth of* January Breerwoods inquir. 124. *as if that had been his birth day, which indeed is an old opinion, being received by some, but neither so universaly, nor so rationaly believed,* Chrys. Hom. de Nat. *led thereunto through a mistake of the word* Epiphania *signifying manifestation, they concluded the time of his birth, and baptisme to be one, for which cause it may be yet the Ethiopicks sprinkle themselves in the* Epiphany *in the Name of the* Father, *Son, and* Holy Ghost, *yet not as essential unto Faith, but as Historicall, a remembrance of our Saviours baptisme.* Barrets travells p. 146.

YET *the received opinion by the Current Testimony of all* Antiqnity *from the first, and primitive times, was the feast of* Christmas, *that is, with the old Saxon* Christs feast, *computed, and appointed to be observed, as it is*

now

now, being Inclyta ſolemnitas, *a Famous Feſtivity over all the world* Cyp. de Nat. Ser. *giving it as genuine Characters of true profeſſion to obſerve the* Lords-day *and Feſtivals.* Tert. *de. Idol. c.* 15.

TO *make yet a doubting* Thomas *believe the exiſtence of no Popry in this codicle, let him thruſt his hand into the* ſide *and looke upon the* Prints *of theſe things, in the body of the* Church *Reformed, he ſhall or may be aſcertained of its* Innocency, *in this matter, or be forced to exalt himſelf, above all in our* Iſrael, *accounting none to be ſo wiſe, ſo pure, ſo knowing, ſo holy, as he in all our Congregations, when put together.*

BEHOLD, *Eminent Emiſſaries of thoſe* Churches, *choſen as meſſengers from* Holland, Gilderland, Zealand, Vtrech, Frizland, Tranſylvania, Groning, *from the* Palatinate, Landgrave of Heſſe, Helvetia, Genevah, *from the* Republick *of* Brem, *and that of* Embden, *and from the Kingdom of great* Britaine *met together at* Dort. *to Cenſure, Remove, and Rebuke, oppoſers of their peace, and Corrupters of the Doctrine of the Reformed Church, for preventing of* Error, Hereſy and Diviſion; *And ſee them all ſeated debating for this end, yet unanimouſly agreeing in full* Sy nod *to Intermitt*

termitt for a While, untill the feast of the Nativity of our Lord and Saviour *which then approached, was performed and over, The* foraigne Divines, *being desired not to remove from Towne for more convienency of meeting, the solemnity being done: This motion freely obeyed and by none disputed, may put some stop to the grumbling* Zelot, *not to say the Censorious* Hypocrite, *whose Religion perhaps should altogether not only be questioned, but his prophannesse attested, had he not the* salvo *of twitting others in the teeth, as* Formalists *to, buoy up his Credit with the headless Vulgar: And when the Magistrats of* Bommel *Writ requesting that* Henricus Leo *their Minister, might be allowed to repare to his congregation, to preach Administer &c. With his own people, upon the feast of the* Nativity, *The* Synod *smelling a Rat refused the motion,* Leo *having been cited before them for Censure, yet Censured not, the request, nor hissed at the purpose, adjacent Ministers being easely obtained.* Synod Dordre. *sess.* 36. *and* 45. *How would some of our Precisians have ranted? dissented? & to let the world know them to be no small fools, it is probable they had protested against such Actings.*

VEIW *these Churches in their severall precincts, it shall be found* Dayes *of this sort are*

not

not condem'd as unholy or superstitious, but honourably mentioned, those of Suitzerland *Decently observing the* Incarnation, the Circumcision &c. *The like is done by the Churches of* Germany, Hungaria, Transilvania, *those of the great* Dukedome *of* Lituania, *the greater and lesser* Polonia, *the Fratres* Bohemi, *those of* Moravia, Holland, France: in Genevah, *its true they are not observed, yet it's as true, that she condemns not these that do, approving and commending thereof, as her subscription to the* Helvetick *Confession, apparently evinceth.* Durells veiw. p. 25. 26.

THE *practices of the Reformed Kingdomes of* Denmark Norway, *and* Sweden *is Known, Which appended to what hath been declared may* strick *an aw,* Creat *a terror in the bosome of that* Malapert, *Whose rigid conceptions are wraping to a tendency of disrelishment, disrespect or Censure.*

THE *Fairest Daughters of the Church Reformed, being our own three Kingdomes, are not to want their due respect, the particular judgement of each one being equivalent to many* extraneous, *or beyond Sea provinces, as the* Judicious *among those will declare, we begin with* Ireland *as farthest off, whose Clergy in a numerous Convocation in* Dublin Anno *Dom.*

1615.

1615. *agreeth in their Confession*, that every particular Church hath Authority to institute, Change, put away Ceremonies, and other Ecclesiasticall rites, &c. Constituting others making more to seemlinesse, or edification. *Art. of Irel. 77. Upon which firme basis stands fixed her obedience in pleading for, and standing to the observance of these dayes.* England *in her Confession drawn up* Anno Dom. 1562. *speaketh the same thing* (both agreeing to the Reformed Churches abroad) *saying*, Every particular or nationall Church hath Authority to ordaine, change and abolish Ceremonys and rites of the Church, so that all things be done to edifying, *adding*, that whosoever through his privat judgement, willfully and purposely doth openly *break the* Traditions, *and* Ceremonies *of the Church, not repugnant to the word, ordained by Authority, ought to be rebuked as he that offendeth against the Common ordor of the Church, thus fare the Article. Now though neither of these be so expresse as are the Confessions of the Helvetian Churches allowing the Celebration of the* Lords Nativity, Circumcision &c. *nor as that of* Ausburgh (*the standart of the Reformed Churches abroad*) *retaining the traditions of about holy dayes, the* Lords day, *the* Nativity,

the

the Passeover, &c. *Yet upon these pillars stood that Arch of her* Law *and Church* constitution *Anno Dom.* 1630. (*viz.*) *All manner of persons shall from henceforth Celebrate, and Keep the Lords day, and other holy dayes, according to Gods holy will and pleasure, that is,* in hearing the word, &c. *And where is that Church,* (Rome *excepted*) *in the whole world, Regularly constitute, did ever presume to Censure England in this particular? nay, where is that* Church, (*except as above excepted*) *but blesseth her as a Daughter and prays for her as a Mother?*

SCOTLAND *is behind none of the Reformed* Churches *in defence of the matter questioned: for she in her* Reformation (which truly in this was according to the best Reformed Churches) *by the Lords of the Congregation after mature deliberation, for raising bulwarks against* Popery, *concluded, that in all parishes the lessons of the Old & new Testament should be read on* Sundayes, *and* other FESTIVALDAYES. *Spots. Hist. lib.* 3. *Ann.* Dom. 1558. *the sence of the word* FESTIVAL, *determineth the* Authors *exemption from* obloquy, *upon the account of this work: were any of these noble Patriots alive, to peruse his discourses: but least any suspend belief of the thing, out*

of

of prejudice to that most Reverend Historian, *I hope Mr.* Knox *will have some influence upon the weak in faith, who records the same thing to be done by the same persons, whom he calls* Lords and Barons professing Christ Jesus, *Reformed preachers rejoyceing, and much encouraged thereby, the* Popish *Clergy being on the other hand much Incensed.* Knox Hist. lib. 1. *Was not our old* League *with England* in (our new dayes) *and Vniformity thereto in the mouths of many? which was begun by subscription, and consenting to the rites and service of that Church, by which the* French *was here overthrown, the* Pope *the* most Christian and Catholick King, *being angry thereat,* Buchan. Scot. Hist. lib. 19. *All which put together, with the legall procedure of* Future times, *demonstrateth those bug-bare ordinances, Votes, and Resolves contrary to those proceedings, which hath troubled our* Lands, *were not Nationall decrees, but Falacious opinions. And beheld by the Churches abroad* (as could be proved by numerous instances) *not so much the* Doctrine *of our Reformed Churches, as the* Dodder *of our Churches Reformed* (i. e.) *weeds growing about them, excrescences of the Earth occasioned by showers and Tempests of popular commotion, and inseren sky cast over the wall*

and

and Empalement of our Congregations.

BVT *yet if* any man be contentious, *and still hold this youngling as* Popishly *affected, its* Father, *the Author, from these vndenyable records, smiles at the* expression, pittys their mistake, justifying himself, *against such slanderous taunts in* St. Pauls *words* we have no such custome, (*that is, so to speak*) neither the Churches of God: *But for peace sake do wish the dissenter to cognosce before he condemn, For as the Erecting of the Altar of Ed. Jos.* 22. 10. *Occasion'd a surmise of* Rubens Apostacy, *and* Idolatry, *was upon search, found otherwise: so a right stateing of the Question, and a seasonable distinction* (as with them) *may make us blesse, pray for, and part from each other, to the laying aside contention and debate, which the sense of the Reformed Church, about these things, when hearkned unto, shall happily procure.*

MYSTERIUM

MYSTERIUM PIETATIS
OR THE
MYSTERIE
OF THE
INCARNATION
OF THE
SON of GOD
Unfolded, and applied.

Christmas-Sunday, Tolbooth Church,
YULE- 1670.

JEREMIAH, XXXI. XXII.

How long wilt thou go about, O thou back-sliding Daughter? *For the Lord hath created a new thing in the Earth: A woman shal compass a man.*

VICE and Folly are so congenit with the Essence and soul of man since his fall, that *Aristippus* counted a good or temperate man, *to be the most admirable thing in the World;*

and the *Orator*, beholding the proclivity of most, unto that which by the torch-light of Nature was to be condemned, chuſed rather then be led by them, to become a Victime or Sacrifice unto Reaſon, and *periſh with good men*: wherefore *GOD* ſuperadding to thoſe un-audiable cenſures, motives and documents ſuggeſted vigorouſly by the *Spirit* into the hearts of people, as perſwaſives unto vertue; hath in the Church from all generations ſent his Servants the *Prophets* (who *though dead yet ſpeak*) to purchaſe proſelyts unto piety, by powerfully convinceing the world of ſin, and terrifying men from unrighteous courſes by the *Terrour of the Lord*, even by thoſe judgements he is purpoſed to execute upon all that are ungodly, by which the ſtrongeſt holds ſin hath erected, hath become like *Jericho's* walls flat, ſo powerful hath been the breath of their mouths, from which Energy came that confidence of *Lactantius*, who with open mouth tranſacts with his Readers, that if they give him a *Covetous man*, an *Ambitious man*, a *Libidinous man*, by a few Scripture Texts (actuated by the Spirit) he ſhal inſtantly preſent them with a *liberal an Humble and a Chaſt man*. And if any Rampier of Belials erection, had brav'd it's oppoſition to thoſe precepts of pious de-

portment

portments, making avarice and luſt, with impudence, and power, Rapine, Effuſion of blood, Oppreſſion, and Injuſtice, ſo far to enlarge the *Philacteries* of their Juriſdiction, that like *Auguſtus Ceſar* they tax all the World, compelling even man-kind to pay Contribution; Goodneſs joins with Omnipotence, and by wonders, and Miracles, *GOD* gives check to unbelief, making it as *Pharaoh's* Chariots, firſt move ſoftly, and next overthrows it in the Sea of Admiration, making Faith firſt tranſcendently to triumph, next reſolve upon obedience, and godly holineſs argued into them, by convinceing prodigies, the intellectual faculties of the Soul not being ſo deprav'd, but will prompt the organs of the Speech to ſay: *This is the finger of GOD*. Which holy violence if yet more obſtructed through the frequency of viſions, the cuſtomableneſs thereof not inforceing but nauſeating the Heart as cloyed, with ſigns and wonders, the *Almighty* compaſſionating the phrenſy, diſplays once more the Enſigns of his power and for creating in men new hearts, and diſuniting them from their beloved luſts, cauſeth Truth to be embraced by repreſenting for its verity unwonted Spectacles as here he did the Jews (a generation fatted and ſurfeited with miracles put-

putting Divinity it self to devise a new device for reclaiming them from stale and Frantick combateings against Heaven, and for confirming them, against their old wonted Apostacy and back-slideing, *Creats a new thing in the Earth, makeing a woman to compass a man.*

PROVIDENCE is but a continued Creation, a series of the things at first created; which Creation, is not only the production of things out of pure nothing, by an irresistable *fiat*, but also out of matter by it selfe (through any vertue inherent) not disposed to be the origen, or parent, of such or such a Substance: as *Adams* rib was not in nature in its utmost activity capable to produce of its self; or give the constituent parts of such a Harmonious body as *Eva* had, receiving the power for that, by its inlargement, extension, and apt composition in symetry of parts, alone from the great *JEHOVAH*, who still continueth the beings at first created by the same allsufficiency they were formed, and wherein they are commanded to subsist, which being observed, and indeed expected, in the turns and returns of the year, (*forsooth*) by natural reason and experience, createth in wicked men a neglect of, & prejudice against their maker, which putteth *God* by way of re-

veng-

venge upon ſome, and in manner of advice to others, and for Caveats unto all, to form ſtrange effects from not imaginable cauſes, that the *Dreadfulneſs* or *Lovelineſs* thereof may thunder, or allure men into a reformation; which to perfect, our *Prophet* orders his Hearers to conſider this *new thing*, viz. *A womans compaſſing a Man.*

THAT a woman ſhould be created out of man, is an old thing; that man ſhould be produced out of a *Woman*, is an ordinary thing; that a *Woman* ſhould embrace a man, is no ſtrange thing, but ſearch records and a woman's encompaſſing a man is a *new thing in the Earth*, & ſo new, that it is the prerogative of the Lord of Glory alone, and an act whereof he boaſts; yea, invits to wonder at its *creating*, by which is hinted, that as it was never done, ſo neither is it after to be expected, purpoſeing ſtill to have it *a new thing* and under that notion to be rever'd.

THE words by ſome are underſtood as predicting a change in the *Jewiſh Church*, now groaning under onerous oppreſſion, being enfeebled by broyls and tyranny, labouring to be delivered, and here promiſed ſtrength againſt, and power to overcome the Maſculin ſword of the conquering *Babylonians*, but this being no ſuch new thing

since *Egypt* was before destroy'd, they may be interpreted to be *the Gospel of our Lord Jesus Christ according to Jeremiah*. Speaking of her, whose womb without the Knowledge of a man, encircled a MAN. That MAN, That singular MAN with an Emphasis, as the word *Gaber* originally imports, hold out mighty strength, a MAN in his strength, a man not old, not a boy, but in perfect ability and full strength, and was, and is, and which is yet to come, yet still a MAN, so that the woman is *Mary*, a Daughter of the house of *David*, and the Man is *Jesus*, Son of the most high *GOD*, whose Conception and Nativity in the flesh, was indeed a strange thing and propheſied of, as a sign, and as a wonder futurely to be accompliſhed, this sign the Lord giving, *that a Virgin ſhould bear a Son Iſa. 7.* joyning Heaven and Earth for his animation, God & man for his Constitution; *A new thing*, yet an *old thing*, because foretold, it is an old thing, yet a new thing because but *now Created*, that *Iſrael* who had been married in *Truth, Righteouſneſs and Judgment*, might leave her diſſolute Harlot-like Converſation, and return to the *firſt Husband of her Youth*, who upon her penitence purpoſeing graciouſly to accept her as a chaſt Virgin, that Truth might ſpring out of the Earth, confirmeth his word by this aſto-

nishing miracle, of a *Womans encompassing a Man*, which ratifies Gods tenderneſse to all posterity unto all mans issue who will Spiritually dive into the depth of this Abyss, and secure the Treasure therein unto himself by application. *Kissing* the man with *the Kisses of his mouth*, that is, doing Homage to *the Son least he be Angry*.

THIS being the feast of our Lords *Incarnation*, called *Theophania*, because the Lord appeared, and sometimes the *Nativity*, because the Lord was *BORN*, it shal be as *apples of Gold upon pictures of silver* to descant upon the thing it self, viz. *A Womans compassing a man*, next upon *the strangeness of that thing*, or as it is a *new thing in the Earth*, *A Woman*, that is, in sex, and yet a *Virgin*, that is, in condition receiving, the first compellation from her wombs fruit-fulnesse in which she conceiveth and nourisheth man, as if she were not properly a *Woman*, whose womb had not bred a man, neither shal man be happy but by this *Woman*, this *womb Mans* bearing, this *Virgin's encompassing*, she saveing all by this Childs *bearing though a Virgin* an expression from the bodies vigorous and beautiful motion, with vivacity, more particularly called *Mary* which is by Interpretation *exalted*, and to the highest

acclivities of acquir'd Honour, was she manuducted, when seperate by eternal Decree to be Mother to the Son of God, and raisd above the level of ordinary capacities, in believing the *Angels* Revelation, for which all *Generations shall call her blessed* both for Faith and Example, her Faith and *Chastity*, at first view inclining her Beholders, her Admirers and Followers to that *high way of the upright* (i.e.) vertue, Modesty with self denial, *which is above*, not dareing to tread in those sordid and impure paths of Wantonness, Conceitedness, or uncleanness, *leading to Hel beneath*, She was indeed found with Child but it was by the *Holie Ghost*, this woman removing the Curse due to man for Insobriety, became by Samplar, another *Eva* not for being beguil'd, but for believing, *the Mother of all living* or of all, that would live by beautifying their lives, with Angelick continence becoming Mothers to the Son of God, conceiving by the *Holie Ghost*, who again helpeth them to *keep their vessels in Sanctification and Honour*, The thoughts as the shade of the *Juniper* tree frighting and debarring the Serpents of Corrupt resolves from entrance, and avoiding the deplorable issue of enflamed lust, in the remotest imaginations tending thereunto, subjugating every thought to the

Capti-

Captivity of Reason, which by and by brings it under subjection unto *Christ*, and perpetually deterreth unclean Spirits, from nestling in the Soul or heart, by remembring the woe due to them, *who neglect so great Salvation*, about this time as it were, *BORN* by this *Woman*, this *Virgin*, unto whom the *Angel* was sent as unto a *Virgin* in body, and mind, being every whit holy, not for one day but dayly which all ought to be, and shal at last be acquir'd, maugre all seeming difficulties, by girding the Sword of Honour upon our thigh, denying ungodliness and worldly lusts, by which we not only conquer and Triumph, but with our *Virgin woman, Magnifie the Lord* for doing great things not only for us, but in us.

ADAM is said not to be deceived, but the woman, she being beguiled by the Serpent, brought forth Death, *Adam* consenting to her, *Mary* alone believes, *Joseph* consenting, and aiding her in things requisit, life is brought forth by them to destroy that Death conceived by the other two; *Eva*, *Adam's* wife became the mother of Death, *Adam* yeelding, *Mary*, *Josephs* espoused, for which she is called *woman*, brought forth life, *Joseph* attending, therefore she is called a *Mother*, she conceived that life by *Faith* there-

therefore a Virgin, yet brought forth in *sensu* wherefore she is also called *woman*. How men are born all men know, but not that way, but *on this wise was the birth of Jesus*, Mat. 2. that it might be strangely differenc'd from other products of the womb; For when his Mother *Mary* was espoused to *Joseph* she was found with Child, having already conceived, that *Joseph* should not mistake him, for his Son, yet she was espoused, so *Josephs* wife, that the world should not charge her with whordome or her Son with Bastardy, so zealous is God that the ugly stain of incontinency, be avoyded, pretiously esteemed among the very Heathen; for a *Laconian Lady*, being demanded of the Dowry she brought her Husband? Answered *I brought chastity to his bed*; *Mary* was found a *Virgin*, *Mary* was made a *Woman*, for her Honors defence for her lifes security (Adulterers being stoned) and that more honourably she might travel as in *Jewrie* or sojourn as in *Egypt* with a man, and some will have her made a woman, that is espoused, that from the devil might be concealed *Christs* birth and conception, for though from the propheſies before runing, by the translation of the kingdom to the *romans*, by the weeks in *Daniel* by the *Angels* Message he might have a conjectural knowledge of the *Messiah*

near to be revealed, but a certainty thereof might not be obtained for the foresaid reasons.

WAS not *Evah* when first took out of man a pure *Virgin* yet is she not called woman? *Christ* is *BORN on this wise*, that like the High Priest he might not be defiled by his Father, or his Mother: for by his *Father* in Heaven, in him is no darknesse, and from his *Mother* on Earth, he receives no guiltinesse being in her Virgin estate, as the former, though a *Woman*, when a *Virgin*, was tempted to distrust, this *Virgin* in a womans estate, not contradicting Truth, but overcome by Faith and Admiration, becometh, (pardon the allusion) the Mother of *Eternal Salvation* to all that obey, The Serpent encompass'd the woman, the Angel encompass'd the Virgin; and the Virgin woman without man, encompass'd *man*, Man thereby reaping the benefit of that he never sowed, nay of that he never believed was in the Earth. For notwithstanding of that which is Fabled of *Periclio*, the Mother of *Plato*, that she brought forth, not devirginated, yet the wise admiring at that peace in the days of *Augustus Cæsar* enquiring at their gods, its duration, had no other Response then that *peace should endure, untill a Virgin brought forth a Child*, which so gladned the Spirit of

the

the people, that a Temple was builded, called *Peace*, and engrav'd on its front, *The eternal Temple*, but this their conceit miscarried, for the same night Christ was *BORN* in *Bethlehem* that temple was ruined by an earthquake in Rome, upon whose ruines in after ages was erected a Church called, S. *Mary's*, I know there are who fighting against this Temple of peace, triumphs as did *Titus* over *Jerusalem*, & at length leave it as the temple of that City, without one stone upon another, in raising the very being of it from Records, alleadging with those circumstances it was never builded save in Authors brains; But this being a day of joy, and gladnesse, of peace and Union, we shal not enter the lists for combate, accounting it easier to believe, or misbelieve, the story, then travel to infringe the objectors Authority, by digging up the foundations of that (if so) twice ruined structure.

THE first we read to have been named *Mary* was *Miriam* (Sister of *Moses* a Propheteſs) the same with it, but she keep'd among the Virgins, and because of an Ethiopian woman murmured, against the Goodman her Brother, But our *Mary*, because found with Child, is numbred among women, rejoiceing that *Shiloh*, unto whom the gathering

thering of all people, was to be born of her *betrothed*, providence cloathing Reputation by alloting her a ſuppoſed Husband, diſcovering thereby her Genealogy, for greater Fame, both towards her ſelf and Son, he being reputed the Son of *Joſeph* which was the Son, that is (to omit dark and endleſſe reckonings) the ſon in Law to *Heli*; *Marys* Kinred being Numbred, *Luke* 3. the cuſtome of the Jews not allowing Families to be computed by women, yet this is clear from both, that being of the houſe of *David* and reckoned by S. *Matthew* from *Abraham*, Salvation by Jeſus came to his Sons; but S. *Luke* reckoning from *Adam*, intimats Redemption by him alſo to be intended by the incarnation to the Gentiles, found in the Royal line, and appears in the perſon of the the King of the Jews, *Jeſus* the Saviour of the whole Earth. Whole Mothers Kinred is reckoned under *Joſephs* name, as being one with *Mary*, ſhe being his wife. *Luke* 3. and *Heli's* Daughter, which *Joſeph* a Carpenter, became a Foſter Father, a reputed or ſuppoſed Father to the worlds Maſter-builder, and great Architecture of heaven and Earth, his eſpouſed having conceived in her womb about the age as is ſaid of fifteen, being fitted early for her Saviours intertainment by Sanctity and pudicity,

pudicity, contrary to that Famous *Helen* upon whose eyes it recorded none could look securely, there being thence emitted rays, destructive to purity, enflameing the breast unto concupiscence, but from this woman say they there was such emanations of beaming Continence, as not only denyed such reflections, but extinguished their being as the sunbeams do an ordinary fire: I shal swear to none of these, yet know that though *Nebuchadnezars* furnace be seaven times more heated then usually, it no way impedeth *Jesus* the Son of God from making it his gallery; but the least spark of natural lust indisposeth the soul for being a receptacle for that holy Child *Jesus*. he being both separate from sinners and sin, can have no Communion with *Belial* nor his imps, yea, if a *David* by entertaining of a lust, lose the warmth or forfeit the sense of heavenly joy, or *Mary* at least (*who hath ears to hear let him hear*) lose her Son and Saviour, they must both regain their Consolation, with sorrow and Care, and acknowledge with *Naomi*, that their Names are *Mara* that is *Mary*, by interpretation also *bitterness*.

All our Saviours actions have in them womb instructions to the world, concerning Converse, and particularly his being *BORN*

of

of a woman Virgin, doctrinars to Virgin-like simplicity, as some therefore abstaines from wickednesse for fear of pain, others of shame, or such like Carnal grounds, let Believers make no provision for the flesh that *Jesus* may be formed in them more and more, that his *left hand* may be under their head and his *Right hand* embrace them, the former healing and justifying, the other embraceing and felicitating, the first applying his merits, the *last* assureing his reward, the one offering food, the other medicine, yet behold the Physician, and his first cure for the Souls support is innocence, attested in his Manlesse conception, that we shewing freedom from the deformity of brutal desires, Manlike may be capable to converse with heavenly intelligences, crying out in our acts, with those in *Theodoret*, who being ignorantly, through Cunning, made to offer incense unto Idols, *we are Christians, we are Christians*, keeping fresh the Image of Holinesse, becomeing Familiar as it were with Angels. Outstripping that modest heathen *Archytas*, who refuseing to utter an immodest word, yet desireing to sense his discourse pourtraid upon the wall with a coal somewhat significative to his purpose, which is but to trapan sanctity, and shutting our

Organ,

Organ, that is our ear, against ribaldry, to offer it an inlet by the eye, an organ apt enough to smutt the soul, and sufficiently polit ck to captivat the heart, with its own consent, and betray it to destructive conceptions.

DRAW near you that are *Virgins* and behold this *Virgin*, you that are *Mothers*, and behold this *Mother*, you that give suck, and behold this *Nurse*, you that are with Child, and behold this *womb*, you that are widows, and behold this *woman*, no Maid, no Wife, you that are begotten of Men, and born of woman, and behold this *MAN* encompass'd by a woman, born for all kinds of condition, wherein woman can be found begotten of Man, that all living (*as she in breeding*) in Chastity, may be encompass'd by this *MAN* secur'd against shame and misery, by imitating this *woman's* Genius, this *Marys* warrinesse, this *woman's* temperance, this *Virgins* holinesse, this *Maids* retiredness; for, its probable, the Virgin was alone when the Angel accosted her, and it may be conjectur'd at some good exercise, as appeareth by his salutation, *The Lord is with thee*, the Religion of the Hebrews teaching them to *blesse in the Name of the Lord*, whom they found diligent and well imployed

[illegible] as *Boaz* did his Reapers, and the Reapers again their master.

IMITAT also this *Marys* cleanneſſe for the Virgin was *pure in heart*, that is, in eye, in ear, in feet, in tongue, walk and apparel, her compoſitum being cloathed, crowned with the vertues, as with ſo many robes and diadems of ſtares, defending her (*by nature*) unfortified ear, from the aſſaults of immodeſt utterance, by baſhfulneſſe, gravity, and cenſure; diſdaining to ſoyle, or ſmutt her purer ſoul with the reports of obſcenity, acted, either on the Theatre, or ſeen in the wardrop: the *habit* but warping toward kindling of Concupiſence in any, being condemned in the ſolidity of her Judgment; accounting it equally deſtructive, to be caſually an incentive of, as ſtudiouſly to become a pander to luſt in any; the *Angels ſalutation*, her Royal ſtemme and pedigree, cleareth all this and more; As if her word had been like that of *Heraclius* the Emperour, *Inſania læta voluptas*, eſtimating the uſual, trivial, finical delights of the Daughters of men, to be dangerous, and their Gamboles to be very madneſſe; becauſe either being, or forming, or bordering upon pollution; yet, (according to the Acute Maxime in the *Holy State* of Virginity)

 coun-

counted is Virginitie to be unspotted, not unmarried, encompassing her self with Resolves of piety, industry, and purity, in all conditions, therefore she *saw GOD*, and that with her eye, the invisible being in her, and of her, and to her, made visible, the *Father* through the *Spirit* erecting a mansion place in her womb for the *Son*, she having had a repository for the Almighty his Law revealed to his Servants in her *heart*, from which issued an aptitude and disposition inclining her body rather to Kneel, then Dance.

Ought not this to perswade future Ages for applauding and consenting to conscious & sanctimonious behaviour? Christ being thus born for this cause, or then his coming had been *casting pearls before swine*, and the product of Christian profession little different from the frantick actings of the fabled Jewish *Armillus*, (with them the same that Antichrist is with us) who before the coming of the *Messiah* (with them) is to be born by, or breathed from, a *Marble image of the Virgin*, unto whom the wicked of the world shall be gathered for incestuous copulation. And under him their Leader bandy against heaven.

HOW advantageously hath the *Holy Ghost* baptized our Saviour (so to speak with

with variety of names, titles and compari-sons? and how comfortably doth he expatiat upon that subject? that in all doubts, fears or discouragements *his Name is as ointment powred forth*, *Cant.* 1. 3. the word *Messiah*, the expression *Christ*, the phrase *ointment* being all one, holding up the tapestry shewing the devout the inside of his worth, that the savour of his works, merits, and offices may bind up and restrain the deluding pleasures offered by sin, Satan or the world, to our deceiving senses.

WHAT deductions faith can make from those Names, of the *Rock*, the *Lamb*, the *Vine*, the *Sun*, the *Rose*, the *Shepherd*, the *way*, the *door*, the *Priest*, pertaineth not to our province, but the appellation *MAN* in our theme, is so soveraign, so gravidat with blessing, flowing from Fraternity and Brotherhood, that the improver may observe a Magazine in point of war for all accommodation, a store-house in matter of peace for all convenience, at first representing God in *MAN* and therefore in spiritual attaques, hellish conflicts, wrestlings of Conscience, strugling with the world, intereceding with God, he is a *MAN*, an accomplish'd Captain endowed with all requisits, required anciently by the Law of

Armes for accomplishing a Leader, *viz. Age, Vertue, Trust Knowledge, Authority, Success, Blood and Gentry* The battel ended and the Halcion days of peace being come, the soul in sweet Communion, holy Fellowship with God, uninterrupted joys of the Spirit, he is a *MAN* to advise with in the Management of all things.

INDEED the Angel appointed this *MANS* name to be *Jesus*, that is, a *Saviour* adapting his name to his office, whence salvation in its bulk, as also in its parts is ascertain'd to him, who makes this *MAN* his *Jesus*; an appellation which none of the Prophets knowing, or not revealing, maketh evident, that Almighty wisdome concluded it fittest for an Angel first to utter, and next him the Christian, that both the one and the other might eternally adore, the impresse and signature thereof being capable to melt the soul by its heat, but its worth proclaims a jubile to the most deploding sinner, in enclining his ear to these tydings, that *Jesus is born in Bethlehem, who a Saviour, Christ the Lord*, which so tranquillats the Conscience that it may disdain the surmisings, the whisperings of Fear, inviting the eye, and attracting the ear, that except *Jesus* be seen and heard, wise di-

courseing is but babling; A holy Man disrelished the (otherwise) sweet fluency of *Tullys* eminent (*not to say*) admired Rhetorick and inimitable (because not bumbastick) Oratory, in regard that *Jesus* was not among all his tropes to be found, that being the salt seasoning the highest expression of endearing Friendship or most allureing Eloquence.

THAT Signior, like name the Prophet giveth him, *Isa. 9. 6.* exceeds all delectation, that speaking him *wonderful, Counseller, the Mighty God, the everlasting Father, the Prince of peace*, the first representing all the rest miraculous, being *Wonderful*, yet amiable because a *Counsellour*, yet that hinting subjection, he is formidable in action, understand to his foes, he is *Mighty*, and least that should be construed not to extend to omnipotence, he is said to be the *Mighty God*, yet to conciliate kindnesse he is a *Father*, and to cause veneration, he is the *everlasting Father*, and that he might be known to be above all desirable, he is the *Prince of Peace*, made peace go before him, brought peace with him, there being either peace or Truce at his birth, all the world over, what can be reflected upon here, wanting for the accomplishment of a *MAN*? and what is not here evincing the rationality of his name wonderfull?

IN the beginning was this *word*, John 1. 1. there's eternity; this *word was with God*, there's equality; the *word* was *God*, there's a Deity; and the *word was made* flesh, there's Humanity, and that *Word in flesh* is called Jesus, there's Salvability, the Grace of God by him appearing, and bringing salvation unto all men, and how happy should we be if we would so far act as *MEN*, as make our symbole like that, the Emperour Jovianus, *scopus vitæ Christus*, the end and perfection of my life, is *Jesus*.

FOR this cause the *Apostle*, 1 *Cor.* 1. hath, as a Father observes, the Name *Jesus*, and again the Name *Jesus* in the first ten verses, eleven times over, as if he could not, or would not, compleat his triumphant wishes, for the *Corinthians* establishment by other means; then by tuneing their ears to this Appellative *Jesus*; makeing it manifest to the most inadvertant, that the word Master, or *MAN*, or any other nown, had not in his judgement vertue competent to heal their sores, remove their follies, or fix their quick silver, so much as *Jesus*: Or as if he himself by a holy inebriation of the juice or wine pressed from the signification thereof, had forgot the earthinesse of names, and sounds, but in heavenly Dialect could only pro-

pronounce the Elements of mans salvation; view the stable therefore, the manger, the swadling-cloaths, and behold they all cry *See Iesus, Behold the MAN*, who being eternally enjoying peace, and splendidly ruling in heaven, was (*as about this time*) born *MAN*, a word also insinuating Misery, vexation and wo, encompass'd from the womb with Legions of Devils, Princes, Pharisees and people; yea by his own Kinred and Disciples was he perplex'd, being denied, forsaken and rejected saying, *we have no pleasure in him*, because they saw him a *MAN* that is, a compend of Sorrow, yet because he is a *MAN*, that is a compound of Excellency, behold his worth with chearfulnesse, and Zeal as *Simeon*, *Anna*, the Angel, and the heavenly hoast, who as they sang at the Creation, *Iob.* 38. 7. would also rejoice at the Redemption of the world, worshipping him who was *the first begotten*.

HOW much more, ought man, for whom the *Lord* more peculiarly was made *Christ*, as the shepherds will shew you, who went to see and returned from *Christ the Lord* with great joy, two words expressing first his *Humane* then his *Divine* nature. The great Turk vaunteth of his being *Guardian of our Saviours Sepulchre*, let us exult in his Au-

thority, glory in his Holy Name, Religiously improving the design of his comeing, that we may be redeemed from this present evill World, *Gal.* 1. 4. that is, from the practices thereof, and designs therein, the mischief whereof can easily be discern'd, and from which no Angel could secure us therefore their maker, Gods Son became *MAN* by consequence our Brother, voluntarily divesting himself of his glorious Robes, clothed himself with the poor rayment of flesh and blood & buckled on the coat-Armour of bones and sinnews, to fight against the god of this world, who had projected mans thraldome to Eternity by the worlds *gaiety*; whereas contrary our *Iesus*, is before us in a stable, Reprobating the worlds *glory* in his practise, that others may abstract their souls from it in their Converse.

IT is said, that the herb, *Christwoort*, or *Christmas flower*, in plain English *black Helebore*, (so called for its springing about this time) helpeth madnesse, distraction, purgeth melancholy and dulnesse: sure we are, that though Christ at this time did not speak, yet the members of his *bodie*, the face of his *nativitie*, the indigence of his *parent*, the surlinesse of his *hoast*, says to the demented, witless, because prophane, prodigal,

digal, *Love not the world, ceaſe from evill, and do good*, ſubdue pride, watch envy, provoke not to wrath, Love mercy, *do violence to no man*, (he troubled none in the Inn by makeing intruſion into any Chamber thereof) leaſt he fall upon thee, and ſmite thee with more madneſſe, and aſtoniſhment of heart, *Deu.* 28, 28.

THIS laſt expreſſion minds me to caveat the *Reader*, not to be angry at *Helebore* becauſe it's called *Chriſtmas-flowre*; for it, poor thing hurts no body that lets it alone, and Herbaliſts are to be ſhent, not it ſpoyled for that Name, as was the harmleſſe *Hawthorn tree*, near *Glaſſenbury in Sommerſet-ſhire in England*, which being alwayes obſerved to bloom ſo neare to this time, that it was reported firſt to budde this day, other *Haw-thorns* about it remaining dead, and naked, *King James* jeſtingly concluded therefrom, our *old ſtyle* to be more Regular then *Romes* new, but others of latter years more ſeriouſly concluding, the thorn guilty of old ſuperſtition, grubbed it up by the roots, and burned it to aſhes; which comeing to the ears of honeſt *Chriſtmas*, fearing her own fate, from that of her Harbingers (receiving notice by a publick order) quietly retir'd, and keep'd herſelf alive

by

by the fire side of more Charitable Christians, accounting it more honourable to *ly* by a flame, then *dy* in one: But this *Bush* hath almost put me from my path, and hoping wiser things, we proceed to presse the Christian in all temptations to lift up his heart, soul, and all within him, R membring the of descent the Son of *GOD*; I should have said of *MAN* approaching towards us in the Chariot of the *Virgins Womb*, moving upon the wheels of *Humilitie*, *Charitie*, *Mercy*, and *holy Wisdom*, *GOD* uniting to *MAN*, that man might be reconcil'd to *God* through inscrutable actings, *by new things*, Heaven being opened as in the *Revelation*. Angels ascending and descending as in *Iacobs dream*, joining earth and Heaven as in the *Ladder*, the *Father* saying, *fear not* as in *Israels* going down to *Egypt*, here is the *Door*, this is the *gate of Heaven*, as in the *Patriarch's* dread, *The Lord shall be my God*, as in the pilgrims vow *Gen.* 20. 21.

BUT forget not as we ought to reverence and adore him as *God*, in *God*, so ought we to respect and benefit all men since God in *MAN* became like one of us. Our Lords Natalitials and birth, being a mirrour representing divine Charity and bowels of compassion unto us, and loves fwa-

vity,

rity or ſweetneſſe one with another, his very ſwadling cloathes ſpeaking patience and benevolence.

FROM the time of celebrating our *Lords* Advent in order of nature our, dayes lengthen, our nights ſhorten, and was of old called *Midwinter-day*, or *Midwinter maſs*, or caſt. The Solſtice formerly being nearer to it then now, however untill he came, Darkneſſe was upon the face of the earth, and that ſo groſſe that for eight hundreth years, none had the gift of miracles, for in working of them, none preceeded our Saviour ſave *Eliſha* only, the Prophets taught the living, neither cured the ſick, nor raiſed the dead, that the world by his miracles, might learn him to be the true *Meſſiah*, the very ſun of righteouſneſſe, by whoſe beams the world being irradiated, errours might vaniſh, and Truth brake forth more and more, for the converſion of men; And that as the Cloud did *Iſrael*, we by his manhood might move and be directed in our motions through the wilderneſſe, in pureneſſe of behaviour and brightneſſe of Doctrine, that by his firy light, we might have light, and conſtantly walk as Children thereof, old things paſſing away by the Spirits over ſhadowing, and heart believing, we might alſo become new in *Chriſt*

Jeſus,

Jesus, who was once *BORN*, and no more that the wo denounced against unbelievers in all ages, might deter the remiss and enforce a running into *Bethlehem*, the house of bread to see admiringly this great thing, and neither complain, nor deride, nor scorn, nor turn again to the *Egypt* of carnal possession, but vivaciously embrace this *Man* in their arms living by faith, confesse that he is come in the flesh, which whoso denys is an Antichrist, he as God giving so clear evidences of his assuming flesh, shewing even before his greatest miracles infallible proofs of his Man-hood, curing the deaf after sighing, raising *Lazarus* after his weeping, and shakeing of the Earth, as he gave up the Ghost.

THE wedding then betwixt *GOD* and man, in him being come, let not the rooms be empty, but the faster invite *Jesus* to the Marriage, staying for your satisfaction in a stable untill your prepared hearts say as a *Labas*, *Come in thou blessed of the Lord why tarriest thou without* that darkness of Soul and will being expelled thou mayst dwell, yea encreas in light, evangelical for ever, as the earth receives increase of light for a time, And as it puts one hence forward a new dress the fields cloathed with a fresh green, the trees

ces in the gardens ſned or lopped, the Vines the Vineyard pruned, for the grapes grea- ſweetneſſe, ſo he the Vine being planted the earth, may through our ſincere pray- ts, be engrafted and inoculated in us, that s the Vine we may have wherewith to glad he heart of God and of this *MAN*, cauſe- ng this days exerciſe to have a voice *prepare e the way of the Lord* lopping off all ſuper- fluity of naughtineſſe, and excreſcencies of Vanity, leaving the Drunkard, to be drunk in the *Night*, ſtudying to be ſober and vigi- lant, as Children of *Day*, avoiding ſomno- lency or ſleepineſſe, ebriety or drunkenneſſe, the morning of temperance beginning with the Sun of righteouſneſſe, inforceing a *be- ing wiſe unto ſobriety*, remembring the very ſuppoſed Father of this *MAN* was *Joſeph*, who was known to be truly a good, and a juſt man.

BUT the word *Encompaſs* imports the enliving, prodigious ineffable myſtery, the moſt incomprehenſible conception and mira- culous nativity of our *Lord*, of which ſuffici- ency of knowlekge terminating the under- ſtanding, is that which mortality can no ways be obliedged to expect, yet to attract eyes for yeelding reſpect to this aſtoniſhing birth, whereon the building of our happineſſe de-

depends more then upon his rising from the dead; for, from the grave some have risen, but from a Virgins womb no man yet came, and affoords new, yea strong consolation, moreover all his other actings are bottom'd upon this of his birth; therefore is it to be weighed.

THE word expresseth encircling, enclosing, by which pure word insinuating his confinement in the Virgins womb, and abideing there as in his proper Cell, until the time of life, at which this *MAN* appeared in the world, but the manner of his being compassed is concealed from us, the Angels expression, *The Holy Ghost shall overshaddow thee*; Remorats curiosity, God thereby intending to conceal the manner, professeth wholly a belief of the matter; a *shadow* being but the absence of light by the interposition of a body, the darkness of the womb confineth our eye-sight, and the power of the Highest discharged prying.

TO shew that he was born, not to be admired, or gazed at, were easie; and to prove that he was born for us, is that which we all believe, to demonstrate he was not born for himself, but given to us, that had been heard from the Prophets; For, say they, *to us a Child is born, to us a Son is given*,

Child

Child yet before his Mother was, he was a Son, a wise Phisician, and tender Saviour, the omnipotent God, *to us is given a Child a Son*, respecting his two natures; the first, viz. *Child*, expressing him real *MAN*, as he was and cleared to be from his Genology, from his soul, body, eating, wearinesse fasting, sleeping, weeping, from his being called, *Man*, & the son of *Man*, besides such representatives as GOD made of him under the Law, as the *seed of the woman*, of *Abraham*, a *Prophet from among your Brethren*, and *David's righteous branch*: The other word *SON*, expressing him real God which he was, being called alwayes the Son of God, after his Resurrection, after which time, that phrase the Son of man is never used. *He is the everlasting Son of the Father* Creator of all things giver of eternal life, from the beginning confessed by the Angels, demonstrated by his fasting, by his miracles and that in the Temple, where never miracles were wrought by man, that being the place, wherein God significantly would have his Son to be noticed, and he proved from his working therein, to be the Lord who was suddenly to come thereto, *Malach.* 3. It being the house of his Father.

IN short by his suffering, dying, rising from

from the dead, he declared himself to be the Son of God *with power*, for never MAN, neither *Moses*, *Samuel*, nor any that called upon his Name, neither Priest nor Prophet wrought miracles at their Death but he, the exploit of *Sampson*, was rather wonderful then miraculous and came far short of those stupendious actings, at our Saviours giving up of the Ghost, but at his rising from the grave so far he declared himself to be God that these words, the Son of MAN, are not mentioned, he said *it behoved the Son of man to suffer*, but being raised, it was, *ought not Christ to have suffered?*

HOW elegantly hath S. *Paul*, *Phil.* 2. difference I shou'd have said, united these two, in these words, *who being in the form of God, thought it no robbery to be equal with God*, herein is the truth of his Son-ship, and first part of his nature, *but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men*, here is the truth of his Child-hood, the other part of his being, the Apostle expounding the Prophet would have said, *He was given to us*, who was in the form of God, and born for us *who made himself of no Reputation*, this is the beginning, middle and end of his nativity even to adore, reverence, that Love of God

we

who after he had made all things, yet made himself *MAN*, to mans good, before this *Child* was born as a *Son*, he governed all things, but for nothing was he born save to serve, that men might injoy all things, and if the birth of this *Child*, *this Son*, be accounted fabulous, either by *Jew* or *Greek*, because incredulous.

I passe the Vengeance shown on a lewd painter, intending to draw our blessed *Saviour* in the form of *Jupiter*, *An. C.* 436. whose hand by the Divinity of *Christs* power withering, was again refreshed by Prayer, Repentance, and Faith, in the two natures though reason could not unfold the Union. But let me know why the diseased lyon seeks out an ape by whose ugly tricks, he, as it were laughs himself into health? how or what can cause an ovel ball of Virgin wax, cast into the salt Sea, fill it self with fresh water? why should the *Jew* doubt of *Marys* Virginity since he believes, the *bush burned and was not consumed*? that *Gideons fleece* was wet and all the ground dry? that *Daniels stone* was cut out of the Mountains without hands, All these were antecedent to this, the Spirit trolling us forward to believe the Mystery of the *Incarnation* from a Virgin *overshadowed*, she being like the porch in *Ezekiel*, 4. 4.

through which none was to pass, *because the Lord hath entred in by it*; he was the occult seed, which had we wanted, we had been like to *Sodom*, 1. *Isa.* he is the fruit of *Davids body*: to sit upon *Davids* throne, other sons *are the fruit of the Loins*, *Psal.* 132. but *Christ* was purely a fruit of the belly, for from *Josephs* piety, for *Jesus* Dignity, for the *Honour* of the *Holy Ghost*, as we know *Mary* to have been a Virgin, before her Conception, so she is believed to have remained a Virgin ever after.

H l S Conception in the womb being the fund and bottom of all that followed, in his Mediatory office, in it resteth the inscrutable Mystery of the two natures, the possibility whereof in the Union of our capacious Soul with our finit infirm bodies is somewhat cleared: but admit this should not be reflected upon, Heaven it seem'd resolves that the *A. B. C.* of our profession should be wholly superstructed upon faith, that the base and Ground-sale might be conform to the roof, and both to stand upon his *ipse dixit*, *the word of the Lord*, the Femal being here only placed for the parent, not a man to *compasse* a woman, whereby a man may be begotten, but a woman a [illegible] by which *Jesus* was organiz'd.

AND

AND if heathens believed the possibility of *Minervahs* conception in the brain of *Jupiter*, without a woman, may it not from truer grounds be trusted, that *Jesus* was framed in the womb without a man? it is certainly fabulous; that *Budda* should have gendred in his side a Virgin, but for this truth what direful things have not been suffered? and what consolation hath it not bred; And the newnesse of the thing in the uniting God and man, is said to have been registrat'd in the book of Heaven it self for all to see, the Learned observing by their tables, that upon the observed day of our Lords nativity (viz.) *December* 25. their fell the greatest conjunction of the eight and ninth spheares in head of *Aries* that ever was, and nature is not able to effect the like (*say they*) unlesse the world continue thirty or fourty thousand years, a strange conjunction upon earth, represented by another in heaven, imports the Almighty would have it wonder'd at.

HER name *Mary* imports a star, and that of the Sea too, designed in this particular to be eyed by such *Mariners*, or rather *Pilgrimists* who in sailing through the Ocean, of Divine Revelation & Mysteries will needs be exercising the plummet, and by the line of reason fathome in the depth of the wisdom

of God, or coast it by the shoar of their own interest, opinion, faction, or concernment, *Mary* in this being a better pilot, by her own motion, above her own reason, in *how can these things be?* steared towards the bay of Faith, and of dependance in; *Be it according to thy word*, and to her Honour cast anchor within the port of *God's* verity and omnipotency, *With God all things being possible*, and their striking sail saved her own Soul, bringing him forth who is made to us of God, *Wisdom* to cure our folly, *righteousness* to remove our irregularity, *Sanctification* to wash away uncleanesse, and *Redemption* to obliterat our guiltinesse.

AND verily she had her reward and shall have; for may we not see with *Elizabeth, blessed is she that believeth?* and in temptations to pride, to avarice, in the surges of a tempestuous world, among other Saints *Mary* as a star may be veiwed; and as a copy followed in this her act of relying, upon Gods Testimony, which is thought no sooner to be done, then Christ was conceived. *That Holie thing* said the *Angel*, pointing as it were, then at him, now in her womb, the person of the Son of God bodily formed of her flesh & bloud, not by transmiting the *deity* into the substance of flesh, or flesh, into that of the *deity*, but by uniting both in one, subsisti[ng] per[son]

person, so that neither the *Godhead* was manned, nor the Manhood *Goded*, but both though distinct, really united, qualifying the *Impassible* to suffer, the *Immortal* to dy, and the *Eternal God* who had ever been, to be, by a *Mystery* not to be apprehended, and is the *Mystery of Godlinesse*. God humbling himself for men, that is, for their good, to men, because born a *MAN*, above men, for though like them he was born of a woman, yet was he unlike them, in so far as in her, he was formed by the *Holy Ghost*, and born of her a religious virgin, in him also the *God-head bodily abideing*.

CAN we do here lesse then cry out *blessed is the womb that bare thee, and the paps that gave the suck*? the womb bearing him who is the Author of all blessednesse to us, the virgin becoming Spouse to the *Father*, Mother to the *Son*, and habitation to the *Spirit*, *hail Mary, thou art highly favoured* being made the restorer of thy sex, *sorrow in bringing forth*, imposed for sin by thee not felt, when from thee we received *Jesus*, God from the Father, *Christ* man from the Mother, therefore *blessed art thou among women*, the blessed fruit of thy Virginity expressing a blessing to all the Daughters of *Eva*, abideing in, following after, or cleaving unto, thy

pattern set them, of Simplicity and Faith even in thine, in their Child bearing, thou as a star emitting beams of light upon the earth, from thy breasts giving *food* to him, who giveth *meat* to all flesh, beareth the price of mans Redemption, the mean of the Angels confirmation, in thy armes, *thou art highly favoured*. God working in thy belly three wonders for our astonishment and cureing of our heart, first in preserving thy Virgin purity in integrity though in flesh, as the *Ark* was covered with pure gold, in fructifying thy Virginity, and making it conceive, as *the bush burned*, and was not consumed. Lastly, by an ineffable joining of earthly things and heavenly together, thou as *Jacobs* ladder touching both; *thou art highly favoured*. For in thee *God* becomes Man, a *Virgin* turns a Mother, and the *heart* of man believes all, being perswaded thou art the *Mother* of our Lord, yet thy *Lords handmaid*, that is, our Lords Servant, for thou was made by him, and if *God* be terrible out of his holy places, how much more wonderfull, when he appears out of thy bowels having been compass'd by thy womb? *Thou art highly favoured* therefore Hail *Mary*, heavenly salutation, while thou was upon Earth; yet on Earth thy worshipping of him ought

ought to expound unto us, its robbing him of his just devoir to pray unto thee, since he was born by thee to become the Author of eternal Salvation to all that believe and to thy ignorant adorer I imagine, that is, I conceive thou sayes, *Man what have I to do with thee?* seing *he is the Lord thy God, worship thou him*; for its written, *him only shalt thou serve.* &c.

THE english word *compass* is known, and the root *Sabab* is of the same sense, importing round about, or on every side, whence some apply the word to the Church, who should after much wandring and wantonnesse, cleave to embrace the *Lord* her Husband, as the barren womb doth a man; but this being no new thing, we make progresse in our first interpretation, affirming the words sound a retreat to the *Church* in her unprosperous war against *God*, perswading to a Reformation of life upon this *new Creation*, beseeching them as elsewhere the Apostle, by the *Mercies of God, and of our Lord Jesus Christ*, who to cultivat our barren souls, had first appointed the bloud of beasts in sacrifice, next our own in Circumcision, and when both failed, the designed effect, by this *new thing* his last and great work, that from his mouth the mouth of a

Bab, the bloud of a Lamb, of this Lamb of God, we might be perſwaded to bring forth fruit, upon the ſight of ſuch pure innocency, who not being heard when he thundered, might be heard when he wept, yea, loved and obeyed; deſcending unto Earth, that he might be *kiſſed* of ſuch who while he ſat in heaven was not feared, *God* purpoſeing to creat nothing to ſave the impenitent, this being done to enforce abhorrency of every evill way, and the *newneſſe* of it cauſeing wonder, might the more to enflame *godlineſs*; the worthies, Kings and Prophets of the former age not knowing, not ſeeing this; that is, knew it not, ſaw it not fulfilled; for though it be ſaid *The Lord hath created a new thing in the Earth*, yet the time of utterance ſheweth it only to be propheſied of, becauſe of which the People of the prophets generation, might be aſcertain'd that it ſhould be, as if it been paſt and gone, *God* ſpeaking of things that are not as though they were, and to come as though already done, ſo in after ages, *A woman did compaſs a man.*

ENDUED he was in probability with a rational Soul from the firſt inſtant of his glorious conception, the *Holy Ghoſt* framing by his power his pure body without thoſe previous preparations of natural formation, infuſing

infusing likewise his Soul before the ordinary number of *thirty six or fourty six dayes*, which casteth the birth upon the seventh or the ninth moneth, for though he *was like unto us in all things*, yet the exception of sin, includeth such effect as emerge from it, of which pain in conceiving or in bringing forth, is to be exempted from his Mother or imperfection of parts, or lack of a Soul from himself, we speak not of the extension or delineation of his members, which must be by time perfected, but of his bodies organization which how smal so ever, might be animated, that he from the beginning might be both God and man, which of an Embrio could not properly be allowed; and the body being immediatly the work of the *Spirit of Power*, makes difficult to grant, the body of *Christ* to be shaped or figured according to the wonted manner of men, the Scripture as leaving it doubtful, expressing the Embrio, which can neither be called Male nor Female *fruit*, whereas *Jesus* must be reputed to have always been *God* and MAN, and MAN here enforceth the same conclusion, the word *Child* in other places not enervating the inferences, that being used more effectually to demonstrate the verity of his *INCARNATION*.

THIS

THIS one word MAN, proved a confounding Topick to the *Jews* in their pungent hopes of a *Messiah*, foretold by a teaming Prophetissa of their own, who being with child predicted of a deliverer in her womb, her belly indeed grew, yet their hopes grew bigger untill the Chast-Damosell was delivered of a *lusty Girle*, which brought her Countrymen to bed of a brown, (*that is, a shamefull and melancholy*) study. But our Redeemer, like the true *Lamb of God*, *Exod.* 12. was taken from the flock of mankind, a Male, a MAN without blemish *without sin*; In the evening born in the last age of the world and *to be eaten whole*, believed wholly in, as *God Christ*, *and Man Christ*, without which what can be thought of these Scriptures but forgeries, as that he *grew in Wisdom and stature*, *Math.* 2. that is, as MAN, or that he knew not the Judgment day, that is, as MAN, or that he made the *worlds*, Heb. 1, or that he was in the *beginning*, which is to be understood only as he was *God* so that our *Jesus* is canonically, I should say *Levitically* fitted to be a sin offering, by whose Masculine Vertue through grace the sins of the world, are to receive expiation: let none therefore in malice or in mirth, henceforward maintain the Etymon of Woman, to be *wo to*

man,

man, but derive it rather from *wonder of men*, all fixing and centering their eyes on this woman and this MAN, as objects, for samplars of joy and admiration.

SATAN at first by the Serpents craft abused the woman into credulity, perswading her too attentive ear, to betray the heart into lust, by which death triumph'd over all her Sons; But here is a Daughter of *Eva* hearkning unto the words of an *Angel* of light, baffling Satan, believing God rather, yea before her self, and becometh a great instrument of salvation, wounding Satans head (*for her Son bruised it*) in which his craft and tongue are both destroyed, and like *David* with the head of *Goliath*, erects trophees and signs of eternal conquest, over the legions of Death and Hell, *Conceiving* by faith, bearing by faith, pondering in, and storeing up in her heart whatever could corroborate her faith, un ill her Son had made both his and our enemies, *become his foot-stool*. By his horn. FOR he is the *horn of Salvation*, *Luke* 1, (i. e.) his power and beauty as by the horn of a Unicorn pushing yea breaking the Devils stem, not only antidoting, but annihilating any poyson, he can or doth lay in our way to hurt us; it is true that too great confidence made *Eva* talk with the Serpent, she being without fear, whence

even

even in a Phisical sense for her punishment, there yet is a pannick dread generally in her sex at the sight even of a dead snake, but though *Mary* was terrified or put out of countenance at the Angels Salutation or first appearance, conceiving him as is conjectured a man, & she solitary, whence good in the accost might be suspected, let in any case spiritual horrour, in Serpentine discourses, or Satanick blandishments, or sinful appearances (staining a good report) contrary to Christian modesty, to the fleshes satisfaction in any debauch, be always rooted in us, for avoiding the wages of either of these which is *Death*; And if *any put the evill day far off*, yet as the seed of the woman (like things long look'd for) came at last, to the Veracity and truth of God shall at length display it self to the terrour of all adversaries, and shall prosperously publish it self in accomplishing what ever it predicted, for the believers consolation, as after some thousand years, by and *in a* woman, was the *promise of the seed* in the person of our Saviour perfected.

A woman shall compasse a man, is not this strength out of weakness? and visibly evident at his birth, she first bringing him forth, we read of no Midwife, next she wrapped him in swadling cloaths we find no

assistance

assistance, and she laid him in a manger.

BEHOLD a new thing, chiefly in civiliz'd Nations, in honest births. *Tulliola* the Daughter of *Cicero* dyed in labour, *Julia* the Daughter of *Cæsar*, dyed in Child-bed, and weaknesse generally is found in Travel, and help called for in bringing forth, but this *Hebrew* woman was strong, and in History neither had, nor demanded aid, *Joseph* her spouse not dareing to touch what he begat not, or it may be was exercised about some other employment, while she swadled the Child and laid him in a manger.

THE ancients generally record it to be of a rock, and histories registrat the truth of that to have been seen of many, and what more pertinent for the rock upon whom the Church was to be builded, then a rock for him (the Mystical foundation) to be laid in? (But of this *cum Deo* we shall speak elsewhere) and *Joseph* standing by when the shepherds entered to shun the surmise of scandal, and remove the beginnings of an ill bruit, apt enough to kindle in the breasts of them whose hard heartedness drove his great bellyed mother to a stable, for though there was at the birth of *John* great joy; yet at *Christs*, save in heaven, and in shepherds, we read of little, but that world knew no better,

ter, we have more full intelligence, and understand, though our hearts be *rocky*, and our bosoms, as the stable, *common filthy and unclean*, yet he is born a Saviour to deliver us from both, as a *Moses* to break the one, as a (*Hercules*, pardon the comparison) to cleanse the other for which let the *Holy* be glad, because here is a rule, let the *honourable* rejoice, for here is a fountain; the *humble*, for here is a pattern; the *dying*, for here is life; the *sinner*, for here is a Redeemer born, who purposeth to pay their Ransome, and for that end more enriched then was that *Silesian* Child *born*, *A.D.* 1585. *Decem.* 22. In whose mouth afterwards was found a great jawtooth of gold, approaching to the Carat of *Hungary*, for he hath precious bloud (*without which there is no remission*) which as a price from his *holy body*, he shall deposit to procure us from slavish servitude and spirit of bondage, and therefore in these days it is unlawfull to be surly out of spite, and unholy to be sad, except for sin; touch, *taste and see, that God is good*, and rejoice, *for to you is born a Saviour, Christ the Lord.*

AUGUSTUS about this time, this good time, by proclamation order'd none to call him *Lord*, prompted, sure, unto it by a spirit, not of flesh and bloud, so let no lust rule

rule over you, but bow the knee to him of whom it's said; *And let all the Angels of God worship him*, pay tribute unto him; who is over all the *world*, evidencing, that where ever you are (*as Joseph in Galile*) that there is peace with you, towards him, having either yeelded, or being subdued by the most *augustt*, *serene Lord Jesus*, who was by the *Spirit* given to this *woman*, and by whom is published *Heaven* to be at peace *with men*, *and women*, uniting these two together and both unto it self, that *peace* might be on Earth, and *goodwill* towards each other, and both give glory by submission unto *God*, ceasing from contention, *Salvation* coming by *Jesus* and Honour with *Christ* to men, who are but dust and ashes.

WHEN the Almighty doth wonderfully, men should be suitably affected, here is a *Prophet* created, a *King* anointed, a *Priest* consecrated, a *Physician* born: what more? a *Saviour* encompassed, let this be your tydings, *Christ is born in Bethlehem*, and leave your flocks, ascending to him, (*who came down*) in your heart and love, for in your *Salvation* there is *utility*, in his *Unction* suavity, in his *INCARNATION* Majesty, for he hath bowed the heavens and is to be found in the swadling clouths, of

Precepts

Precepts, *Sacraments*, and *Promises*, of all which the *Angels* of the Church have told you, because of which heavenly testimonies expect not a *star* in the air, I mean a new miracle or a new good way of your own chuseing; but draw near, and behold, *the new thing*, proclaiming it to each other, as the two cousings *Mary* and *Elizabeth*, that Jew and Gentile may both rejoice together in the birth of their common *Saviour*, and that with haſt, our *Saviours* birth as his doctrine, being prolifick, diſchargeth oſcitancy and ſlouth, having a proper work, which muſt induſtriouſly be gone about, (*viz.*) *Sanctity*, the dignity of the Spirits working in this ſupernatural manner, having morally a coercive power to ſuſpend terren matters, and carry the ſoul to the *hilly Country* by affection in the ſweeteſt Cell of the Souls complacency, and thence again to iſſue orders unto all faculties, *to abſtain from filthineſs*, *Love the Lord to ſpeak good of his Name*.

CHRIST being as at this time born, as at this time the *Angels* ſang, the *Heavenly hoſt* praiſed, the *Shepherds* glorified, which in our leading pious, holy and Religious lives, ſhal alſo, ſatisfactory to God, and Jeſus our Lord, be perform'd for which this new thing was created, the World being grown old;

old, exceeding old, that is, *thin*, *crazy* and *lame*, *Adams disobedience*, the Angels *fall*, Cain's *slaughter*, Lamech's *Murder*, Nimrod's *oppression*, the Giants *Impurity*, Babels *Confusion*, &c. had so marred the visage of this Earth, that the heavens groaned to be delivered from its aspect, from its scent, as if *Mezentius* Tyranny had been anticipated, who tyed living men to stinking carcasses for their death and his own sport; But at last *God* sent his *Son*, in flesh, *with water*, that the Earth as the Garden of the Lord being well watered, and as *Pharaoh's* Kine made fresh, faire and well favoured, or as *David* of a goodly countenance, in imitation of this woman *by humility*; for though she was Mother of our Lord, she visited, First, in charity, for she came to help the aged, *Elizabeth* to assist the conceived, and comfort her cousing now impregnat; in her dolors, burthens, longings, faintings, and domestick affairs; in her *Modesty*, she was a teeming woman, and at the time of her delivery *Mary* the Virgin returned home; in her *Oratory* she spake so well that the *Bab* of grace leaped in the others womb; And lastly, in her *Civility* for she saluted *Elizabeth*, no question, but with civil honour and Religious reverence, for the Mother salutes the cousing, the

cousing *Mary*, and the Baptist both, all with carnestnesse, and serious holinesse, mixed with joy; or if you please in *imitation* of the Man, in *Love*, for as the Son of our Mother he is come down, that we may *kiss him, with the kisses of our mouth, in comforting*, the shepherds when cloathed with darknesse, and it may be with sadnesse, were comforted with joyfull tydings, *in suffering* he endured the worst, a stable, a manger, for all his inner worth, and former glory he fretted not at, if he cryed, it was for mans sorrow, *in doing* he went about doing good, and so let us *compassing* each other with Religious delight, celebrating this feast, very near as old as the Gospel not *now* only, but alwayes with the Church *Virgin*, yet the *Lambs wife, by Faith hope and Charity*, that they being found with us, *Joseph, Mary and the Babe*, were by the *shepherds*, may live as they, *soberly, righteously* and *godlily*, which perfected, we shal not be cast out of the heaven of the Church with *Lucifer*, nor out of the paradise of power full ordinances with *Adam*, but enter into the *new Jerusalem* which is above, by vertue of this new thing created in *Jerusalem* beneath.

THE method of obtaining which is included in the marrow and significancy

such names, whose bearers were more peculiarly grandiz'd in the history of *Incarnation*, *Joseph* by interpretation is addition, *Mary* bitternesse, *Zacharias* minding the Lord, *Elizabeth* peace of my God, *Gabriel* strength or man of God, and *John* gracious; now a good Name is in Heraldry accounted an accomplishment gentilizing the vertuous. And we find in godly saints accrewment of honour to be attended with change of names, for the case in hand; let this days solemnity add one cubit to the stature of your knowledge, touching the pravity and bitternesse of natural self, by reflecting upon what the *Lord* hath now done for our indwelling with him, & becoming men of *God*, inspirited with peace, when the *Spirit shall write* on the table of the heart *Grace, Grace*, teaching us all our life long to celebrat on *Christmas*, that is, *Christs-feast*, the old *Saxon*, the holy *Eve* of that Eternal *yole* or *Jubile* in the holy *Hebrew* where with *Emanuel*, now *Jesus*, shal be worshipped with everlasting Jubilation.

FROM this *MANS encompassing*, the holy Ghost pleads for *Israels returning*, and this back-sliding age, would suffer a word of Exhortation, I should motive for *Modesty*; how *Pharaoh's* physicians wold sense a childs confinement in the womb, a womans nou-

rifhing of her fruit, or how the *Egyptian mid-wives* would retail the particulars couched in the expreſſion, I preſume not to know; but there is a *MAN*, and a *WOMAN* in the text, and the *copula* joining them together is chaſt, and comely; there is mention made, of the *attire of an Harlot*, *Prov.* 7. and we read of the ſolicitations of a *whore*; Gen. 39. but, the knowledge of *Chriſt* ought to inſtill ſobriety in all our converſe. *Men*, *Woman*, *Women*, *Men*, at meeting, or a part contriving the contexture of their diſcourſe, the Methods of their thoughts, the ſentiments of their ſoul, to be ſpirited with that vertue.

A *Father* obſerves, that *Ioſeph* gave no aſſiſtance to *Mary*, ſhe *ſwadling*, ſhe *laying him in a manger*, he not daring to touch, holy, a Bab, whom he Knew to be none his, It's alſo, and there from, incumbent on the myſtical beholding of our Lord, to retire from our irreverent behaviour, and give him his juſt devoir: how unſeemingly wil ſome touch *Chriſt* in the Supper as if the Elements were their own bread and wine when it is his body? How rudely will others skip, tread, walk, and friſk, *upon his ground*, as if it were their own furrow, their own tale, their own houſe, their own

Roome

Romance? Certainly the Gospel is scandal'd, by the sordidnesse of some mens uncleen fingering, mouthing, writing, yea, printing of the person of *Iesus*, so contumeliously, that it would be Death in *Turky*, to word it so of Mahomet; I know intimacy, and acquaintance is pretended, yet that ought not to offer rudenesse to the serenity of his countenance, the sanctity of his Laws, the dignity of his person, the excellency of his being, which are infring'd to that degree of mockage, that were he once again upon Earth, he might say to such, what a great, yet affable, *Emperour* said unto a *Churle*, who confidently made invitation, yet nigardly served up his meat, which was, *I did not think there had been such Familiarity betwixt us.*

BELIEVE it, what in the state by policy, in the Church by *Simony*, in trade by defrauding, in Religion by opinionating, in faction by abetting, in the road by stealing, in the Sea by pyratting, in common talk by filthy discourseing, in print by unholy applying, in the house by slandering, in designs by oppressing; in the counting house by tricking, and in our hearing of the word with *itching*, our holy and ever-glorious *Lord*, is made and accounted, as a common

thing: *wash your hands therefore you sinners, purifie your hearts you Hypocrites*; for how unprosperously all this is done, is known long ago to the Jew, and may in due time be evidenced to us Gentiles, if so besotted, as not already to have full instruction, since this *new thing hath been created on the Earth.*

A *woman shall compass a MAN.* This Generation (*old, because so long, lying in wickedness*) seemeth incapacitat for amendment; But as when S. *Paul* was weak, that is, *in himself*, then was he strong, that is, in *Grace*; and as when the *impotent Man* complained of his want of a man to assist him towards a cure, *John* 5. The *MAN* in the text, said, *Rise take up thy bed and walk*, it is hoped there is an holy seed in the womb of our Mother Church, springing toward and hastning forward, the desire of the godly and truly Religious of the Nations, some holy *Simeon*, that is, *obedient hearer*, expecting the Lords salvation and some devout *Anna's*, that is, *gracious and merciful*, waiting, that is, praying *for the Redemption of our Israel* from the division-ating hub-bubs, wherewith she is entangled, in practising and perswading for *peace and Holiness*, which

as

is from the womb of a *Mary*, or *Mara*, of all, or any, that is, in bitterneſſe for our groſſe *back-ſliding*s, ſhall haſten the production of comfort and tranquility, in the knowledge of a *Ieſus* born to ſave us from our ſins.

MYSTERIUM PIETATIS
OR THE
MYSTERIE
OF THE
CIRCUMCISION
OF
Our Lord and Saviour
Unfolded, and applied.

Circumcision-Day, Tolbooth Church,
New Years-Day, 1671.

LUKE II. XXI.

And when eight days were accomplished for the Circumcising *of the Child, his name was called* Jesus *which was so named of the Angel, before he was conceived in the womb.*

AS we find no nation, the old Savages of Mount *Atlas* excepted; but found a necessity, and from natural, as well as politick causes, gave proper and distinct names,

names, to things and persons; so in civiliz'd nations, ingenuity and law, prompted them, to pitch upon a time, proper for designing their issue by them; When *Cain*, *Abraham*, or *Lot*, were so denominated is not, so far as I know upon record; but Christianity hath generally observed, and followed near about the time of the *Jews*, who were strictly tyed to the observance of the *eight day*, from *Isaac*, who was but eight days old when he felt the knife, and afterward in all ages, each Male was to have the *sign of the Covenant in his foreskin*, under the penalty *of being cut off* a phrase among the *Jews*, intimating a liableness, to the wrath and vengeance of the *Lord* in the highest measure, and was concluded to be the greatest & most cursed of all threatnings in Scripture, as a punishment not inflicted by man, but an impending vengeance of God, on earth, imprinting (*say some*) the certainty of *dying Childless*, and towards heaven, (*say others*) importing the Gospel's *Anathema Maranatha*; the offendour peculiarly being seperate for a curse when the Lord cometh as hateing his holy institution, for which also his indignation may be felt in being cut off in the midst of their dayes, as is evident, in *Moses* carrying in the Inn, fearing to go down to

Egypt,

Egypt, wherefore that irregularity in no rite might be charged upon the *Son of God*, now born of the seed of *Abraham*, when eight dayes were accomplished, *they came to the* Circumcision *of the Child and called his Name Jesus. Circumcision* importeth bloud, and since without that *there is no remission*; withal, being to speak of a Saviour, I know no better object to present before you, then a ruddy; then a bloudy *IESUS*, for because of the *Circumcision* he may say to the Church his wife, *a bloody spouse art thou to me*, and her name since *Abel* may be *Aceldama*, a field of bloud, as being bought with a price of bloud, and still sprinkled with that bloud which bought it, as that field was with his bloud, who took that price, as the text imports, *Acts* 1. or she may be called *Damascus*, a bag of bloud, where and because our Brother the Lord, as *Abel* was slain by his brethren *Jewish Cainits* out of envy, and whose bloud at this time *beginning* to be shed, cryes loud to heaven, *speaking better things.*

CIRCUMCISION is a short word, yet of a large sense; and as applied here, maketh three miracles to be discovered. First, the eternal God who was before all worlds, and made time, dividing it between day and night, is found *to be eight days old*, next the im-

impassible Lord of Glory, unto whom there be no augmentation, or increase, nor diminution or lessening of parts, is made lesse by the *foreskin*; Lastly, the ineffable *Jehovah*, who is above all Names in heaven or earth, is called ✠ *JESUS*.

IT was, and is ordinary with God to ratifie his pretious promises to the Church, by appending signs as seals, reason it self being dim, except the eye perceive something illustrious, or takeing in things purely natural, how much more in spiritual the bow in the cloud, the dew in *Gideons* fleece, the change of *Abrahams* name, the whole pedagogy of Law, and among others this sign of *Circumcision*, held in so great veneration as to be reckoned above, that is, greater then the Law, for it was before the Tables, preferred to the Sabbath, for even on that day it was not to be omitted, hence *S. Paul* wisely caveating the *Philippians*, *Philip.* 3. against its use, reflects not upon the word, yer presseth its neglect, and chargeth warrinesse under the notion of *Concision*.

Being then purely a pareing or cutting of the flesh, not a sign of the *Covenant*, which as such, not only with *Iews*, but with *Arabs*, *Mahumetans*, *Phenicians*, is in high regard unto this day; though some more Barbarous deride

forbids even its institution, suggesting it unreasonable, to the benignity of a merciful *God*, to delight in beholding bloud issuing from the loins of a tender Baby, and to injoyn it, under so severe a penalty as *Cutting off*: But this is to be wise above whats written, for to passe the Law-giver who is not obliedged to demonstrat by reason the equity of his Mandats, to any, much lesse to such, who have forfeited their being to his justice, the speciality of its rise was to discriminat *Gods own people* from *Ethnicks* and *Pagans*, for which if man will be at no cost, he is very churlish, or at no pain, he is very selfish, and in these days gratulation is most becomeing, since God in place of *Circumcision* in our own bloud, (*which as a Judge in matters criminal he required of our forefathers*) alloweth, yea commandeth us, that of water, expecting in the Mystery but cleanlinesse of us, as a distinguishing character.

AGAINST sin; of old the adult whether men, or women, had a Sacrifice, but that being in the young also whether Male, or Female, God accepted a few drops of bloud from the Male, (*when all was due*) as an expiatory offering for both sexes, in their nonage, so that in this *Circumcision*, said of *Mercy and Judgement will I sing*, Psal. 101. 1.

WE have seen God contracted into Man, let us see that Man contracted in his parts, and behold why he was *circumcised*, and why so named at his *Circumcision*.

VIEW the causes of his birth, and it's laid to be for us, *Luk.* 2. and as for himself, he was not born, so nor *circumcis'd*; for neither *he nor his Parents sinned*, in *God* his Father there *was no sin*, in *Mary* his Mother no offence, (i. e.) in her conceiving, neither was there any guile *in his own heart*, so that he needed not, be *circumcis'd*, his being born without original guilt, infallibly removeing the merits of the smart, that principally eyeing the pollution transmitted by, and contracted upon ordinary generation; upon which score the *Baptist* pleaded, his *no need of baptism*, but contrary he of his :: *Matth.* 4. 13. unto which, our *Saviour* yeelded as a Truth: but requested of him a sufferance for that time that he (viz.) *Christ might fulfill all righteousness*, (i. e.) both of Law and Gospel, that sinners of all sorts might equally adore, and accept of him as *Saviour*, sanctifying in his own person, the signs exhibited to each, assureing reconciliation begun; clearing that notoffence, but his condition, as a man requir'd *Johns* connivence, his own condescendence being in these words, *It becometh us*; that

is;

is, both *me*, and *thee*; for as he took upon him the form of a servant, so was he to submit to such; as were superiors, which is *righteous*, yea the hight of righteousnesse, *all righteousness*; for being found as a man, a sinful man, was it not expedient in point of honour, to submit to this law, for rendring himself more capable of converts, and more amiable of converse? for what could now be judged would be the issue of an *unbaptized Evangelist* but scorn and contempt, for building up of that, in Doctrine, which in his own practice he disdained to stoup unto?

BESIDES he had took upon him the seed of *Abraham*, and purposed (*as the Messiah ought*) to be so accounted, for fitnesse therefore (though not for necessity to) his grandour, he received the impresse of the *Circumcision* upon his flesh, whereof *GOD* himself was the institutor, elucidly discovering thereby to the Prophets of the Christian faith, the end of his mission; to be the fulfilling and ending of the Law, unto which *Circumcision* so eminently had made them debters, being now exempted from its bondage, *Christ* himself having undergone it and instituted *baptism* a more easy, sweet, comfortable Sacrament in it's place, being *Circumcis'd* through infinit wisdom, for the same

same cause that *Paul* baptiz'd *Timothy*, even to abolish *Circumcision*, *Acts* 16. 3. which was to endure no longer then the use, for which it was appointed, did endure, and that was to difference Jew and Gentile, which distinction *Christ* removeing legal *Circumcision*, as well as priesthood, was to be changed and laid aside. *Gal.* 3.

The Cabalists finding the history of *Miriams* death, to succeed the laws referring to the *red heifer*, or Cow, *Numb.* 19. infer, the laws binding up, at the approach of the *Messiah*, that the heifer did typifie the ruddiness, sanguinolency, or bloodiness of a *Saviour* is a truth to be attested, but that the *Prophetess* death was a prototyp of the Laws departure, is not so easily to be granted; yet this is clear, that as *Abraham*, ordered his servant in swearing to put his hand *under the thigh*, whence the Son was to come, in whom all was to be blessed, and that Son to be *GOD* also is evidenced in the addition of the letter *he* to the name of *Abraham*, taken from *Gods* own name *Jehovah*, so our *Lord* the *Son of God the Son of Abraham* that ordains that by, faith which *Abraham* had, when *uncircumcis'd which was in himself*, we should know, whence we are hewn, even from himself, whose *name is upon his thigh*, *Revel.* 19. by spiritual generation,

neration, consequentialy receiving the benefit of Sonship from both, not in that legal, but in this mystical begetting, by vertue whereof as he, we are the Sons of *Abraham* not of his *flesh*, but of his *faith*, and such are still differenced, and separat from *Infidels*, and *Cananits* of the world, not by the *Pale* of *Circumcision*, but the *waters* of Baptism, *Gala.* 3. 27 in which, as in *Noahs* ark, we are secure from that deluge, shal fall upon the ungodly, and liberat from that bondage which the *Iews*, as servants, as Scholars, were under, as sons of the flesh of *Gods* servant *Abraham*, and as Children of *Iesus* the beloved Son, hath the *knife* turned into water, and what the edge of the former could hardly cut off, is now by water and grace easily wash'd away.

THEREFORE our *Lord* was both *circumcis'd*, and baptiz'd; as being prince both of *Law and Gospel*, and a corner-stone, for uniting Iew and Gentile in one unto himself; receiving Baptism last, saying by that, of it, unto the Church, as of the other Sacrament, *take ye all of this*; *do this in remembrance of me*; and of *Circumcision*, first, because *made of a woman under the Law*; hence is he called the *Minister of the Circumcision*, being under it, and preaching actually, personally,

to the partakers of it, the promises bei
made to such; whereas to the Gentiles, tho
was no such obligation of his truth; yet b
Grace, did perswade to an entrance into th
Covenant, by his Messengers and Prophe
Rom. 15. 8. Mystically seen in his re
Baptism receiving it from *John*, by *Bethab
ra*, in the river of *Iordan*, *John* 1. somewh
above the place where the *priests of t
Lord* stood with the ark, while *Ioshua* and th
camp of *Israel* more southward passed ove
into the promised land, where he *circumc
sed* the people, *Christ* being the substance
that very ark of the Covenant, he being th
mean, for reconcileing unto God both na
ons, beginning with *circumcision*, which h
received in *Isaac*, untill he suffered in him, fu
filling the figure; wherefore we are said n
be *circumcised with the Circumcision ma
without hands*, obtaining the benefit promi
sed unto it another way then by bloud.

PROVIDENCE, like the goodman of th
house, knowing not only *when*, but *how*, th
thiefes would enter, frustrats by *Circumci
on* their design, who should avouch our *Sa
viour* not to have had a real, corporal, bu
an aerial, or phantastick body; for as *Alex
ander* proved himself unto his flatterers to be
no *God*, because when wounded he *bled*, so
the

the *Gospel* cleares him to be no phantasme because of the *prepuce*, and by it casts a mist in the *Devils* way to abate his fury, that though he might know the *Angels* revelation; yet as truly again, he might infer him guilty of sins tincture, which *Circumcision* did mainly respect: wherefore we read of no great rage, that either Satan, or Man, had against him, untill his Baptism, being then more clear because of the voice from heaven: yet still was there some dimnesse of his perfect *Deity*, as appeareth in the first temptation, *Mat.* 4. Our *Saviour* as a war-like Prince in his enemies country, cloathing himself in the robes of that country, to passe the more securely undiscerned, and (*pardon strong application*) to destroy his adversaries the more surely, and make them inexorable.

WHAT more? the ends and uses intended by God, and the profits or benefits received by the Church, in the *Circumcision* were of old comprised in this distich, and, applied to Christ, are proper;

Cauterium signum meritum Medicina Figura,
Exemplum fuit olim Circumcisio *dura.*

AND as an *issue or cauter* it emitteth

putrid matter from the body, was a *Character* or badge of discriminating the people of God from the worshippers of Idols, and to them also represented their *merits* for sin committed, which in justice might have made the whole man to be cut off, by which it proved *Medecine* or physick, some say against the *Carbuncle*; sure it is, it figured lust in the Soul, and shewed what purity ought to be in the heart, the corruption thereof, being moraly evacuated, and causing each one become a *good example* to another of continence and vertue.

BUT the design in the *Circumcision* the Son of *God*, was for *the fulfilling of the Law*, which he came to do, *Mat.* 5. and again to abolish the law, which as a shadow went before him the body, untill he was incarnat, which being done, as a shadow must go behind, and at his ascending, vanishing away, he himself being the substance of the shadow, perfecting throughly what it in figure only endeavoured, therefore must *the children of Israel*, (according to the *Jos.* 5.) *be circumcis'd the second time*, this *Joshuah*, to whose law, according *Moses* doctrine, they have been circumcised once, but these leading them by Faith *Christ* in the Gospel, they must undergo

cumcision the *second time*; by which their *reproach shall only be rolled away*, and their gathering together to be glorious.

YET subordinat to this, it is worth considering, that he opened himself unto this first fruits of his suffering, for the same cause he payed tribute, (*viz.*) that he might give *no occasion of offence*, that all might splendidly adapt themselves, for obedient walking, and not justle with Superiors upon account of priviledges; wherefore we should hammer our pernicious designs, and curb our extravagant affections, not as *untamed heifers* in a conceit of our own worth, plead immunity from law, or from premisses of *Dignity*, *Excellency*, *Piety*, *Liberty*, or *Birthright*, maintain a disorderly carriage, *Christ* presenting himself in this as a *Samplar*, for us to work by, as a *rule* to act by, as a *law*, oblidging us to conform, yeelding to those in authority, and laws in force though in all things we be gratified; nor in all parts there be no necessity for them, hence he is said not to be *born* but *made* under the law, *Gala.* 4. whereas we are not *made* but *born*, and ought the rather to be Subject.

THIS *Sun of righteousnes* rising in a red cloud, caveats against murmurings, complainings, having something in it, to be seen,

to be *loved*, and also to be *imitated* inducing to a *Circumcision* of the foreskin of our heart, the badge of Gospel *mortification*, and teckmerion of *self denyal*, his bloud and name hinting at salvation even from our selves.

STEPHEN chargeth his impenitent country-men with *Uncircumcised hearts and ears*, by which he understands the whole man; *Ears* implying their hearing such doctrine as tended to depravement, *Hearts*; insinuating their peculiar kindnesse and approbation of it, to that height, that the eyes beheld it as *delectable*, the palat as *delicious*, the hands as *prosperous*, the feet as an *easy journey* so that heresie, impurity, vanity, iniquity, sensuality, with practice without consideration, become the love of him who is carnal, and prevail to seduce the undiscerning, to the subsequent way of ungodly folly, the whole Man becomeing prize to the *Tempter*, for all irregularities, the universal intendment of the Soul being Guadrat to the appetits of the corrupt heart, which therefor is to be *keep'd*, that is *circumcised* above all things, *Prov* 4. 23 by which the *eyes* shall let in no vanity, and the *ears* be stopped, that is *circumcis'd*, against rotten communication, the Spiritual *Palat* shall taste and see that *God* and his ways are only good, the *lips* shall be preserved from lying

lying, and the *tongue* from ſpeaking guile leaſt at any time we grieve the *Holy Ghoſt*, *Eph.* 4. 30.

WE find upon record an univerſal *Circumciſion* of the whole Tribs at one time, by *knives* or ſharp flint ſtones, *Joſ.* 5. that ſervice being omitted in their travel through the wilderneſſe, *not, becauſe the northwind blew not*, for ſcattering the cloud, which had been inconvenient, as the *Jews* fooliſhly ſuppoſe, holding that wind moſt ſeaſonable for *Circumciſion*, but through their unfitneſs to admit the ſame, in regard of tedious, and uncomfortable travels, which being ended and the holy land entered, *God* thought it expedient no longer to be delayed, and therefore ordered *Joſhua* no more to procraſtinat or put off, ſhadowing that ſuch who would poſſeſſe *Jeruſalem* the holy City, & ſpoyl the potent adverſaries of our reſt in ſucceſful battels, muſt by faith in *Chriſt* the rock, make *holocauſts*, that is, burn'd offerings of beloved luſts, though as near, or dear, as the skin it ſelf, by declining from evill, and doing good, keeping the ſoul from rapin, bloud, covetouſneſſe, and wrath, ſolicitouſly by the *ſharp and two edged ſword of the word of God*, which Chriſt brought into the world, reſtraining every thought, and bring it captive to the

Laws of piety and sound reason, that being a discerner of the thoughts, and intents of the heart, a divider betwixt the soul and sin.

CIRCUMCISION being nothing but a purgation of the soul from vice, which who so scruples to depositi, must not be reckoned among the faithfull, but as *uncircumcised*, be deny'd entrance into the holy *temple*, the holy City, holy *JESUS* being only King of the *Jews*, that is, of the *Circumcision*, not of the *letter*, but of the *Spirit*, not of the *Body*, but of the *Inward-man*, and the precept being given to *Joshua*, intimats, that as death and lust enter'd upon all by one MAN, we are not free from either, untill by his Antityp *Jesus*, we be redeemed from our actual, or original transgression, by applying faithfully his life, and bloud, as expiatory for sin, denying *ungodliness and worldly lusts*; which is a *deliverance from our vain conversation*; and in one sense, a being *crucified to the world*, and in another, *Circumcised in our foreskin*, they being; (*with some, as it*) superfluous and no way necessary for felicitating soul or body.

THE *Hebrews* say, Sem was born *circumcised* and he was happy, but that the foreskin is not necessary, is figured in the *eight day*, seven being allowed in proportion, and

revolution

revolution of time to all in common; but the *night*, is that eternal day, expected by the Elect, and foreſtall'd already in thoſe occult joys, which emerge from liveing *Soberly*, *Righteouſly*, *and Godlily*, in this preſent world, and their names being written in heaven, contemplats upon the felicity, their Spirit ſhall poſſeſſe the week of this wearisome world, being brought to its final period.

IT is ſaid of *Severus*, that no day paſſed wherein he did not ſomething that was good, and beneficial to others, and without much arguing its evident, how ſoon our *Lord* amply diſcovers earneſtneſſe, paſſionatly to offer himſelf a *Lamb* indeed *for the ſins of the world* in his yeelding ſo eaſily, ſo ſuddenly to breath a vein (*as a wiſe Phyſician*) for the cure of his myſtical body; (now in a Spiritual) raveing and ſinfull feaveriſh diſtemper; *Man go thou and do thou likewiſe*, do good, and yet more good, and by whom thou art accounted baſe, of them at laſt, thou ſhalt *be had in honour*; God incarnat having here begun, to lay down his life for thee, be not aſhamed to lay it down for another, at leaſt eſtimat what can be done for thy Brother, and reckon that to be a debt, due from thy *Saviours* ſtupendious humility.

WE miſtake, if we conclude our ſelves heaven-

heavenly born, untill as heaven, we influence the Earth with benign aspects, and *Eight* times, or days, or duties must passe over us, before we ought to repute our selves of the seed of the faithfull or *circumcis'd*: for in the opinion of *Holy Bernard*, we must first *be just in our dealings with men*, he who would raise high, & must build low, and *Jacobs* ladder had its foot on the Earth: another is, *the avoiding of Fellowship with evil men*, Christ was separate from sinners, and his followers must hate the Congregation of wicked doers: A third is, *watchfulnesse, and observance of Enemies*, Our *Saviour* not being ignorant of *Satans* devices, disappointed his stratagems, he left him unresolved of his being the Son of God in the *wilderness*, and of his wanting original sin by *Circumcision* in the Cradle, and in both prevail'd. Another is, *Sobriety as becometh men*, the Believers life is a warfare, and if lust, pleasure, or cares of this world overcharge *that day may come unawares upon us, Luk.* 21. 34. Another is, *patience in all things we suffer among men*, for a few evill days, we must neither with *Cato*, put out our lives, nor with *Thrasillus* run out of our wits, but keeping a good heart, we shall never want a place, not to say, *a whole wherein to hide our head*. Another is,

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Humility, Our Lord humbled himself to the Death, and that the soul with *Mary* be exalted, Remember he *visited her in her low estate*, *Luk.* 1. 48. The seventh is, *Piety and Devotion*, in which by contemplation the Child of Grace, celebrating a Sabbath, by resting from works of sin, and walking with God, ought not to be reckon'd a Son of *Belial*, but as on the *eight* day, declared by the *Angel* of a good Conscience, or rather is by the *Priest* of the new Testament, called the *Son of God*, and gets a new name which none knoweth but he that hath it, *Revel.* 2. 17.

THERE are who will have the *eight* day to imply the eight ages of the world, reckoning the first from *Adam* to *Noa*, the next from him to *Abraham*, the third from him to *Moses*, the fourth from him to *David*, the fifth from *David* to *Christ*, the sixth from *Christ* to the end of *the world*, the seventh to the *Dead*, the eight represents the *Resurrection*, at which time all the true sons of the Faithfull, shall receive their true name and true inheritance, in being saved from their sins, and approved for their Sanctity; But the more sound, and far more probable ground for fixing upon the eight-day, was, because of the infants strength, being then more able to bear the sharpnesse and smart of the knife, then

then when newly born, and yet not after the eight day, for they growing stronger, and imagination more forcible, the pain had been greater, that time was therefore chosen, when the skin as more tender, could renew and repair it self; but it is nice, that to this day, the *Jews* circumcise none; but on the eight day; *that is to say*, never at night, however it be, it's said, that the pain is greatest on the third day; nature tending then to a healing, for which cause *Simeon* and *Levi* slew the *Shechemits*, according to which its given out, that the three offended in each sin, *viz.* our *selves* our *neighbour* and our *God*; the third and last is the sorest, and its remembrance most dejecting, as appears from *Davids* confession, in matter of *Uriah*, and *Josephs* admiration in the temptation of his Mistris.

THOUGH I conjecture not that the eight day, was allowed for the body of the infant to be influenc'd by the seven planets yet according to the Doctor of that Philosophy, concluding the sun to operat upon the head and heart, we may alludingly teach, that the beams of the sun of *Righteousness*, must shine and operat upon the head & heart of *Adams* Sons, before they can have a *living Soul*, or be brought forth in the second birth; yet, let

none

none pin their abideing in pollution upon God, for the Sun beams shine in the Ministry of the Gospel; but many as the *swine* in a hot day, tumbles the more in the pudle; and what is vitiously observed of circumcised nations, as *Egyptians*, *Saracens*, that no people is more lascivious, may shamefully be applied to Christians; none being more filthy, more unclean then they, who have been washed, being the more defi'd thereby, that they commend it, yet mockingly rise not from forbidden pleasures, from condemn'd delights; *Mahomet* in a great measure encourageing those passions, allays the guilt of his Disciples; but being discharged by *Christ*, by Christians are to be the more abhorred.

THE Jews circumcised but in one part, and that part by which the whole body is most defiled, where lust, and luxury tyranniz'd and play'd rex; but the *Christian* must be circumcis'd all over, to extinguish, not only the heat, as by pores; but the very sum of uncleanesse, in his *eyes* for restraining Vanity, in his *ears* for debarring obscenity, in his *tongue* withdrawing from ribbaldry, in his *hands* by shutting out iniquity, in his *whole person and converse*, laying aside all superfluity of naughtinesse (for that, as the circumcised part, may be well spared) least

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emasculating themselves, they walk as the *Daughters* of men, *that is*, not *worthy of God*, that is, not as his *Son our Lord Iesus*, who being to introduce a new doctrine into the Church, of *Faith*, and *Love*, got in a new day, and as is supposed the first day of the of the new year, *a new name*, and was called *Iesus* not by chance, or choice, but according to the order of the *Angel before he was conceived in the womb*, which fights against and impugns our old courses, pregnantly inviting to a new and holy life, for matriculating, or ingrafting our selves, in a real, not nominal, *Spiritual*, not political, and *innocent*, not blasphemous, *way* to the Society of *Iesus*,

TO work a cure against the distempers of the whole body of the Church, was the head thereof, as about this time, let bloud, and by whose vein breathing, the body becometh more agile, and every member more apt, to exercise it's peculiar office, for the good of the whole: therefore, ought all, as spiritual *Eagles*, (*a bird who by casting her feathers, and breaking her old bill, occasions a fresh growth, and repairs her strength*) to arise from old, and dead works, *Mount towards the heaven* in new desires, and new affections, testifying both, by new lives, unto which

which this Child, this name *Ieſus*, ſtrennouſly attracts, there being in it, when opened, a treaſury of all riches, a garner of all proviſions, and a ware-houſe of all excellencies, ſounding firſt from an *Angels mouth* into a *Virgins ear*, nothing but what was heavenly and of a heavenly vertue, being fit to expreſs it, or capable to apprehend it.

IT S true, we find ſome of this Name beſides him, yet of ſuch eminency, as demonſtrated them forerunners (i.e.) typs of this *Ieſus*, it is of the ſame root, and ſenſe with that of *Ioſhua* who was Captain of the *Lords hoſt*, and poſſeſſed *Iſrael* of the holy land, another was a holy and high prieſt ſeparat for expiating the ſins of the penitent delinquent *Zach.* 3. 1. And to paſſe the *Apocriphal Ieſus*, who yet was a wiſe and prudent teacher, we have mention of another *Ieſus*, *Coloſ.* 4. a companion of S. *Paul*, and *fellow-labourer* with him in the Kingdom of God; it was in ſhort a common, and an honourable name among the *Iews*, but out of venerarion to our Lord *Ieſus* not now uſed in the Church.

NAMES of old have been adopted by friends, or parents, according to the hope conceived of the perſon named, or by ſome accident about him, or done by him; but none of theſe here, for our Saviour was ſeen by none

by none when he was named, nor thought upon by any when he was called *Iesus*, a Saviour, not from hope, which still includs fear; but from assurance that *he should save his people from their sins*, which untill revealed, might be unknown, even to the Angel who brought the message, so that nothing of the creature was instrumental in this nomination, but purely drawn from the benefits should accrew unto the world through him, which *obiter* and by the way, enforceth parents to elect such names as may import to their posterity some duty, befitting them, that their names may teach sanctity and true piety for as if something had been in that name *Joshuang*, or *Jesus*, we read not of their sins, not of their scandals, as we do of other's; we have *Judah's* incest, *Solomons* apostacy, *Davids* adultery, and *Iudas the traitor*, as if Salvation in the others name had transfus'd it self working detestation of prophane courses; *Adam* named his wife *Evah* because she was mother of all living, and the name *Gabriel* enforceth the bearer to be a man of God, the name *Nicholaus* to overcome the people in good, *Iohn* to walk graciously, *William* couragiously, *Thomas* to behold each man a brother, the word importing a *twin*, such are good, and suites Christianity, whereas

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Hercules, a ſturdy heathen, Lout, *Diana*, a ſam'd huntreſſe, ſavours (pardon my boldneſſe) not of the font, not of the *Laver of Regeneration*, not of baptiſmal water, and therefore to be retir'd, leaſt *Mars*, *Iupiter*, *Vulcan*, and other *names of Baal*, defile the Baptiſtry, the name *Patience*: I cannot conclude ill, but that Femal one, of *Faith*, in my judgement is to be avoyded, as all other that in any direct way, tends either, to ſin or revieve the memories of the prophane.

WHICH evill, the name *Ieſus*, in it's very initiatory letters doth abrogat, and cancel, improving the Saints, in all degrees, to the higheſt bleſſe of Saintſhip, ſpeaking *Jucundity*, or gladneſſe to the ſorrowfull *Eternity* to the mortal, *Sanity*, or health to the languiſhing, *Utility*, or profit to the poor, *Satiety*, or plenty to the hungry; in *Greek* it's anagram'd, *σὺ νοις thou art the ſheep*, or *lamb*, *viz.* which is given for the ſins of the world; it is oft writ in 3 letters thus, *I. H. S. Ieſus Hominum Salvator*, ſhewing the Salvation he brought to man-kind, and thus drawn in the body of the *Sun*, is it the armes, and publick ſeal, of the ſegniory of *Genevah*, ſhewing her light, to beam from the rays of this *Sun of righteouſneſſe*, her inſcription about that, being, *Jeſus, Sol, & Scutum meum*, Jeſus

is to me, both a Sun and shield; but others expresse thereby, his *Innocence*, *Humility*, *Sublimity*, he not being conceived in sin; yet under-went death for sin, and because, he is man, is made *Lord* of all things.

GIVEING of names, is a sign of authority and dominion, and given by Jewish Fathers at Circumcision, as we do now at Baptisme, it's the first act of jurisdiction Fathers exercise over their Children, the Scripture shewing plainly in *Abraham*, and *Zacharias*, that the *Mother* hath no right to impose them, and if they do, the *Father* may alter them; as in the History of *Benjamine* is conspicuous, he being never called *Benoni*, and though the *Mothers* name should stand, in holy writ it is to be understood by the *Fathers* indulgence, as is famously clear in the Register of *Lots* fruitfulnesse, her husband gratifying her in that particular, and not without reason, but this name *Jesus* was not imposed by *Joseph*, who was no father, nor by *Mary* though a Mother; but by *God* who hath power over *Christ* as man, and exercis'd the same as a Father; before his birth, that he who is the *King of Kings*, and *Son of God*, might not be made subject to his parents; but so far as his own knowledge, discretion, or goodnesse, in riper years, should con-

condede unto, as is evident from several places, his *subjection* being commended, *and, woman, what I to do with thee*, being expressed.

YET to condemn the obstinat and refractory, this name is not publickly proclaimed from heaven; but given to *Mary*, and after that to *Ioseph*, who gave it to his supposed Son, at's *Circumcision*, and by that name which his parents gave him, was he known in all the tract of his life, God in this occult way, preserving the order and honour of paternity, disallowing such, who assume the boldnesse to rebaptize themselves; and write new names which their parents knew not.

HE is by the *Holy Ghost*, yea by men, sometimes called *Iesus*, sometimes *Iesus Christ* often our *Lord*, sometimes this, and again that other name, every one of which, have some peculiar eye, to some relation he bears towards the Church, and in all those glorious precepts for divine celebrating the Supper, that is, the holy communion of the Church, by S. *Paul*, he speaks of it in that style, that would hardly make that phrase *the cup of Iesus*, *the death of Iesus*, to be proper, speaking constantly of the *Lord* as the *Lords Death*, *the body and blood of the Lord*,

a word importing the founder of that communion, and fellowship we have with the Father, from which this may safely be drawn, that men should discreetly expresse the tittles given to their Saviour? It is a truth, that some have spoken of him under Epithets purely, that is, scripturally applicable to the Father, to the Spirit, to an Angel.

THE most celebrated tittles are *Jesus*, *Christ*, and the Son of God, this last, when *Jews deny him, mock, raile, reprobat, laugh at him*, &c. is proper to use, *Christ* intimating his anointing, hinting at the means, whereby he saved us, as preaching, fighting, conquering is pertinent for us; the *Son of God* he is called, being very God, of very God, the second as he is Man God by assuming humanity; but his name *Jesus* represents him *God* joyned to humanity, united to the humane nature, and here wisely given, yea before haveing three times been so named (*viz.*) at his conception to *Mary*, next to *Joseph* in a dream, and lastly at *Circumcision*, for then they called his name *Jesus* a name majestick, a name consolatory, holding forth his *Deity* for besides this *Lord*, there is no *Saviour* and his *Humanity* also, for by it, he *maketh propitiation for our sin*, nay we find it in other writtings, not removing, but prevent-

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ing ſin; even that of robbery: for a *paddiſt*, or *High-way-man*, attempting to ſpoil a preacher, ordering him to ſtand, and asking *what he was*, was anſwer'd *I am a the ſervant of the Lord Ieſus*, the *Paddiſt* trembling at the anſwer, ſaid again, *what are you?* and had the ſame anſwer, and ſo a third, the Robber as amaz'd, forgot both bloud-guiltineſſe, and covetouſneſſe, and called to his unjuſtly detained Captain, *for the ſake of Jeſus depart in peace*; and ruminating to himſelf whoſe ſervant he had been, in this debauch'd trade of life, being cogitabund, cryed out, *Ieſus, Ieſus, Ieſus, bleſſed be the name of Ieſus, who hath keeped me from ſin*, and forſakeing that courſe of life walked after in the path of vertue.

LET none inquire touching the utmoſt extent of this name, ſince it's *ſecret and wonderfull*, *Iud.* 13. 18. 19. above all mans conception, and expreſſion, having not under it the name or ſhadow, but the eſſence, and verity of all Salvation; yet know he is not called *Ieſus*, becauſe he *ſaves* from war, or *ſword*, for theſe, may be good but *from ſin*, which can never be but ill, therefore it comforteth the *heart* when opened, delighteth the *Ear* when hearkned, pleaſeth the *mouth* when expreſſed intimating, from ſin *freedom*,

and predicts *glory*, in place of misery; But yet, not by the aiery sound or letters thereof whether utter'd, or impress'd, for the *Devil* spake it to Christ himself, and had a finger in the py, when it was writ upon the cross but when applyed by faith, and conforming to the Doctrine of him who bears it, as he who learning and studying *Jesus* well, proposed to himself for a Coppy, *a meek man, humble man, a sober man, a chast man, merciful man*, and finally, a man endued with all honesty, and full of all sanctity, which a sweet way to make him to every man *Jesus* (i.e.) a Saviour, that he as being Almighty God, created them, so as *Jesus* that is God and man, may redeem them from this present evill world, by his omnipotent unspeakable goodness, compassing & strengthning by his *Mediatory office* what ever is his own within the soul & abolishing by his *Royal power* & *Christ-like vertue* what ever besides that, the heart hath contracted, & to prevent relapsing let the man *Jesus* be our example, and *Jesus* God your chief support, *leaning* upon him as your *beloved*, and the name *Jesus* shall assure salvation, secure heaven, not otherwise.

THE name *Jesus* is *admirable*, for by it all wonders have been wrought, and because of it all *Devils* trembled, it's also *amiable* sinners

sinners having by it been justified, righteous gladned, the dejected raised, and all that ever called as the blind-men, *Iesus, thou son of David have mercy upon us*, have been relieved: it's lastly *laudable*, for it's glorious, it's holy, it's new, it's *exalted above every name*, and the name that is given *to us, for us*, whereby only we can be saved, therefore glory ye in his holy Name.

REMEMBER you are his by purchase, he having redeemed you, not with corruptible things, *as with silver and gold*, but by his *pretious blood*, of which summ, he this day gave part in hand, as *earnest*, and payed the whole afterward, in grosse upon the Cross, and might there be not more, then a common providence, that upon the first of *January* there should be fewer *Martyrs* in the primitive persecution, then on any other in the year, each day produceing when laid together, *five thousand*, save that; since the faithfull witnesse himself, by whose bloud their's was accepted, did, as upon that day, initiate us into the passage leading to the spiritual Paradice, by applying his merits in *circumcision*, as the first fruits of the land for earnest of our forgiveneese; makeing *hell* to tremble as being spoyled of its Dominion, *Earth* to rejoice as being redeem'd to God.

and *Angels*, to triumph as being confirmed in righteousnesse: all which passionatly excite to a confession, that *Iesus* is *the Christ, to the Glory of God the Father*, makeing his Regimen in our souls the more arbitrary, when by way of reserve we reflect upon that purpose of the Father, that *every knee shall* (mark the word *shall*) bow, that is, yeeld and submit to the name *Iesus*, that is, the power, authority, and Judgement of *Iesus*.

FROM the name *Christ*, are we called Christians, that implying both his, and our Unction, with the graces of the spirit, whence also came that name of the *Messiah* (i.e.) one that is anointed (*viz.*) above his fellows, as *Christ* is said to be, *Isa.* 61. with *gifts*, not with material *oyl* which had been improper to him *as a King*, for his *Kingdom is not of this world*, or as *Priest* for he was not of the order of *Aaron*, nor *as a Prophet* for their unction shewed their lawfull successour, whereas he succeeded none, for all before him were thieves and robbers, *Iohn* 10. insinuating that all the Prophets were either after him, or came along with him, art thou the *Christ* said the Messengers to *John*? *is not this the Christ*? said the woman of *Samaria*, that is, he who was to be the *Messiah*, the anointed one, and this name of *Christian* from *Unction*

is

is most proper for men to use, they, if *believing* receiving some measure of that holy oyl, *the Spirit of God*, which was given to him without measure, But some contrary to this name, delight in the word *Catholick*, and some of these *Catholicks* again, glorie in the appellation *Jesuits* and both of these scandalously use, some countries in particularly in *Italy* and in *Rome* it self, to make the glorious and honourable name of *Christian*, to signify an *Idiot*, a *Dolt*, a very fool, which shews their impious arrogance in boasting of what is proper to *Rome*, nor *Romes* Doctrine as now taught, the word *Catholick* being of no worth unless *Holy* be added, and their spiritualiz'd pride, in stamping the name *Jesus*, upon a few, making him the head of a faction assuming a name so glorious, so ineffable, as if salvation were only to be found in their colledges, and *Christ* himself to be only of their order.

GIVE us the name of *Christian*, signifying our *hope* in his Authority, and the *sense* of it also as heirs of his purchase, together with the obligation of it, as being bound to his doctrine, chiefly & first in reprobating the worlds vanity: for, *Jo.6.15.* perceiving that *they would come and take him by force to make him a King he departed*, next strennously to exercise *repentance*, for he was the lamb slain, then fervidly

to

to exercise *Charity*, for he prayed for his enemies; and lastly studying *purity*, in the whole man, for he taxed the *Pharisees*, *for cleansing the outside of the Cup*.

SO being *Christians* in truth, let's leave others to boast of being *Catholicks*, and brag of their *Iesuitism*, we shal exult in our *Lord Jesus Christ*, honouring, revering, but not dareing to assume the name *Jesus*, there being *no other name under heaven* by which we can be saved; *Christian* including only our duty obedience; and respect unto *Christ*; whereas *Iesus* imploys his office, and benifits towards us, and therefore no project, how devoutly so ever carried on, ought to appear under that notion in the world; and truly the interpretation of the same, being known, the inapteness thereof, as to *Ignatius* Disciples would as clearly appear, as the incongruous name *Cosmographers* give to the *Magelanican* sea, calling it *Mare Pacificum*, that is, peaceable, whereas the *Pilot* finds it still rageing and stormy which they are, to that degree, that they are a burthen, a curse, and cursed by the generality of that Church, wherein they so monstrously breed; and if obedience, Laws, designs, scops, give names, they are neither to be called *Ignatians* nor *Iesuits*, but Popelings.

IESUS

IESVS is his name, and Salvation is his office, and our profession proclaims our acceptance of him for a *Saviour*; yet, who will venter a cut, or a bruise, because he hath a salve or oyntment? or break his arm upon confidence of a skilfull *Chirurgeon*? So no lesse warinesse against offending, issueth from the knowledge of a born Redeemer, whom we are to use, not as *Mountebanks* for sale of their balsoms (*viz*) try his efficacy, or skill, by putting our selves upon spiritual hazards, and run risks in eternal concerns; but as wise men, avoid both *danger, and infection*, and either happening, consult him, as we do a learned, wise Phisician, against the impurity of our birth, *unrulinesse* of our lives, and *horrour* of our death, against all which he is a Saviour and ready to help, for he was called *Iesus*.

IT hath been an old complaint, that the celebration of our Lords Nativity in these days, hath been polluted by *Pagan*-like behaviour, as if by it, we had been liberate from *God*, *Sabbaths and Temptations*, and tyed to nothing but *idlenes*, *gluttonnes and wantonnesse*, not as *God*, but as if the *Devil* had been incarnat; and this is not of yesterday: for we find the Ancients exprobating the case with Christians, for their beholding, observing

ing, some wanton rites of *Ianus* at this time celebrated; yet their zeal was attended with greater knowledge, then to raze these dayes out, or expunge them from the Kalendar; but rather their people from sin, the observation of which time being accounted by them (as it is yet, with the *Churches of the Saints*, at home or abroad reform'd) a godly, a goodly practice; the protestants in *Holland*, *France*, *Switzerland*, *Germany*, &c. joins in this practice with the Church of old, and we as Brethren, ought in charity not to condemn them, though we withdraw our *Amen*. In not consenting to that observance.

LET us (abhorring the lasciviousnesse of the Gentile, the scandalous practice of the irreligious, equally avoiding the maliciousnesse of the Iew) *serve the Lord with fear and rejoice with trembling*, Circumcising our selves, in our flesh, *externally*, by seemlinesse in our apparel, to be in our *actings* irreprehensible, and in our *speech*, that it be not contemptible, and in the Spirit also *internally*, which consists likewise in three, as in our *thoughts* that they be holy, in our *affections*, that they be pure, and in our *purposes*, that they be honest, all which is most *necessary*, though they may be thought *severe*, as was cutting off the prepuce of the foreskin under the Law by

knife, importing how fast sin stuck, and how dear lust is.

BUT off it must, or we shall be cut off, rather then which, let it go, and as about this time there was for our good a new *birth*, a new *mother*, a new *Son*, a new *Song*, a new *Marriage*, a new *Spouse*, a new *Bride*, a new *Testament*, a new *inheritance*, a new *Sacrifice*, a new *Sign*, a new *Child*, a new *Year*, we ought to have *new lives*, laying aside *the old leaven of malice*, wrath, envy, and all uncharitableness, going beyond, that is, exceeding the *superstitiousness*, not to say the *righteousness* of those Pharisees, the *Iews*, who will not eat what is either sour, or bitter, on their new-years-day, but sweet almonds figs, raisins, as also fish, a type of that candor inoffensiveness, that they are to shew towards all the year after; before whom, their good works must abound and multiply, *as fish in the Sea*, that is, *numerously*; exercising our selves *sincerely* at all times, *in the things that may accompany Salvation, and wherewith one may edifie another*, unto which *Circumcision* of old, did morally enforce, and *Christs Baptism* with ours also, doctrinally propoleth.

IN the Kingdome of *Portugal*, there hath been for above three hundreth years, an order

order of *Knight-hood*, entitled of *Jesus Christ* that King being *Soveraign of the order*, and held in great esteem, (*not to censure the Acts of Princes*) if *Cniecht*, or *Knight*, in our old *Saxon English* be interpreted, a *servant* as *James*, and S. *Paul* were, of *God and Christ*, how soon might the *rude swaine*, *the country lossel*, the *clownish Boor*, the *whistling plowman* the *earthy drudge*, find out a way, for nobilitating, his family and Gentilizeing of himself, in observing the rules and orders, belonging to the badge, and profession of the Gospel? Let those of *Castile*, passe for born Gentleman, the *Bereans* are far more honourable, *Alexander and Nimrod*, may do great, strange and bloody feats, while *Paul and Cornelius*, keeping their bodies *in subjection least they should be cast-away*: more splendidly writs their name, and with a greater flourish iu the volumns of repute.

TAKEING heed to Gospel rules, holy laws, observing the outgoings of the King of *Saints*, even of the paths, walks and orders of *Iesus* the Soveraign, and Heir of all things and Kingdoms, being *King eternal, immortal, invisible, the only wise God*, 1 *Tim.* 1. 17. maketh the clown a Gentleman, the Gentleman a noblesse, yea all men from the basest of Pesants, Kings unto God the Fa-

ther,

ther, and younger brethren to our Lord, (that is, partakers of the whole inheritance with the Son) of which dignity if you be religiously ambitious, or earnestly covet after, you shal do well; for *Iesus* then, in all cases, shall be a *Iesus*, that is a Saviour in time of trouble.

MYSTERIUM

MYSTERIUM PICTALIS

OR THE

MYSTERIE

OF THE

WISE MEN,

Unfolded, and applied.

For *Epiphany*-{-Day 6. *Jan.*
But preached-{-*Sunday*-8. *Tolbooth Ch.* 1671

MATTH. II. 1.

Now when Iesus was born in Bethlehem of Iudea, in the days of Herod the King, behold there came wise-men from the East to Jerusalem,

Saying, where is he that is born King of the Jews? *for we have seen his Star in the East, and are come to worship him.*

THOUGH it be said, that *God is no respecter of persons*; yet its to be understood, in his eternal decision and sentenceing men to happinesse, or misery, conform to the Regula-

rity, or extravagancy, of their actions; for otherwise, he eminently signalizeth some above the masse of plebeian beauty, by signs and wonders, makeing their ingresse to, or egresse from, the world prodigious, or auspicious, by unusual occurrences; not to speak of the *three Suns*, which appeared when *Nero* entred upon government, or that fearfull comet some months before his slaughter, nor of that shining bright, before many lights of the *Germain Church*, were extinguished by death, as being portentuous: it is upon record, that glorious worthies, have been saluted at their births, by visions from heaven, auspicating the felicity of their government, grandour of their lives, and glory of their fame, as his late *Majesty* (to passe old and musty Registers) of glorious memory, journeyed from his *Palace* to *Pauls Church*, to render thanks, for the birth of a Son our present Soveraign, about ten of the clock *May* 29. in bright-day a star was seen to shine predicting as some then said, *his out-shining and breaking forth at last*, though for a time, he might be out-shined by another; not to comment. God doth not always speak by his Prophets only, but by the meteors, and elements likewise, in persons especially born for government; and if in persons meerly tem-

temporal this be, what ſhal indicat to the world, the birth of the King of Kings rather then a goodly ſtar, and that in the eaſt? by whoſe rayes, the Religious *Magi*, whether by Day, or night could ſpel, if not read, the *birth of the King of the Jews:* for as there were many new things about, and at our Saviours birth on earth, and all wonderfull, as the *Angels* appearance, *Zacharias* dumbneſſe, *&c.* It was ſeemly that, *the Heavens* ſhould alſo lift up their voice *and declair*, that wonderfull work of God, which lay in *Iury*; yet ſhined to *Perſia*; coming to them who were *nigh* that they might be ſaved, and to them who were *afar off* that they might be redeemed; *Therefore there came Wiſe-Men* from the eaſt, *&c.*

HAVEING ſeen our *Lord* born for, and circumciſed by the *Jew* we ſhould wrong our ſelves, if we beheld him not worſhipped by the *Gentiles*: for though *Salvation be of the Jews, John* 4. 22. yet it's effects are to the ends of the earth; at firſt, the *Shepherds* adored, here *Philoſophers* are come to adore, they directed by an *Angel*, theſe conducted by a *ſtar* both from heaven, to him, who was to unite them in one unto himſelf, and of them ſo united, as living ſtones to build a Temple for the *Holy Ghoſt*, that is, a Tabernacle for himſelf.

IN a Mystery behold *Araunah* the Jebusit offering gifts, and *David* the *Jew*, doing service to our God, for the health of both and salvation one of another; the *Gentile* exceeding the Jewish spectators, in his *the Lord thy God accept thee*, he knowing the Israelite to have (as he had untill the Gospel was revealed) a more peculiar interest in God, so Christ was King of the *Jews*, that is, eminently, but not only, for he was also the God and King of that King-like *Araunah*, a Gentile.

ONE day, (*viz.*) *January the sixth*, hath been fam'd among the Ancients, and it's first appearance highly rever'd, because of a fourfold miracle, wrought thereon, *God* even the *Father* proving as on a Theater the Divinity of *Jesus his Son*: for when he began to be *about thirty years of age*, and baptized in *Jordan*, the Trinity was discovered, the *Father* being in the voice, the *Spirit* in the likeness of a dove, the *Son* in the flesh, and proclaimed to be the Son, well-beloved; whence by them that day was called *Theophania*, the apparition of God (*viz*) from heaven, that same day of the next year, he at the *Marriage of Cana of Galile* turned water into wine, because of which, they called it *Bethphania*, the appearance of *God* in the house;

On

On the same day next year, he fed *the five thousand with five loaves*, and *two fishes*, wherefore they called it *Phagiphania*, the appearance of *God* eating, or in eating: of this last there is some more scruple then of the other; but let him be *Anathema* that denyes the appearance of a star unto these *Wise-men*, which some will have to be shining, when this King was thirteen dayes old, others will have him two years old, however the day from this was called *Epiphania*, the apparition of *God* above or from the heavens, and this as being more sacred & more miraculous, the *Wise-men* seeing, believing, journying, searching adoreing and offering, have in the Annals of the Church swallowed up, almost all the other, that is, for the time, he being adored now as God; which we find not to be done in the other wonders, by Jew, or Gentile, and the solemnity by the *Ancients*, in all ages, is especially observed upon that account; unto whose venerable, and gray-headed practice, we shall in all humility conform, this universal Lord, *and Sun of Righteousnesse*, having a morning star in the *East*, giving intelligence of an approaching *day* for mans perfect Redemption, and by it good tydings to these *Magi* or *Wise-Men*, and by them to *Jerusalem*, and thence to all the

world, whereof we our selves are witnesses; and if I speak the language of the Prophet, *Arise, shine, for your light is come*, I hope you will obey the ensuing charge, and *lift up your eyes, and see*, and then as convinced *shew forth the praises of the Lord*, which is also foretold, *and as Gentiles, come to the light*, Isa. 61.

IT was said of *Solomon* the Kings of *Tarshish* and of the isles shall bring presents, the Kings of *Sheba and Seba shall offer gifts*; its true Tarshish was never a Kingdome, but by it is prophesied, what the rich Kings upon the coast of the *Red-Sea*, near unto which *Tarshish* was a famous inland Town, should do, and what the Kings of *Sheba* a chief City of *Ethiopia*, and *Seba*, another in *Arabia Felix*, both famous for gums, and pretious stones, should perform as tributaries or as Favorites to *Solomon*, a *Preludium* of that homage and good-will, which the world owed unto, and should repay unto him, of whom *Solomon* was but a shadow, even to that King whom these *Wise-Men* come to worship.

LET us veiw these holy pilgrims, and their pilgrimage; in there came *Wise-Men* from the East, the place they travelled unto *Jerusalem*, their Question in that place, *where*

is he that is born King of the Jews? their errand with him, *we are come to worship.*

THEY are called *Wise-Men* of the east, otherwise *Magi* or Magicians, of old an honorable appellation, and applied not unto *wizzarts*, or *negromancers*, as now, but to the students of Philosophy and Mathematicks, observers of the motions and government of the Luminaries, Sun, moon, or stars, inferring conclusions for orderly walking in matters of regiment and intrinsick projects of state; and got that name from *Meditation* detecting and diveing into natures deepest secrets, foreseeing the probability of things, & were held, of old men of renown, by *Indians* call'd Gymnosophists with *Grecians* Philosophers, *Caldeans* in Babylon, *Druydes* in France *Sapientes* with the Latine, and with *Persians* Magi, who were of that high estimation, that none was thought worthy to reign, except he had studyed their art; and from their Colledges were persons taken, for being petty Princes, and governours of countries, whence, it may be, sprung the conceit of these *Magi*, being reputed Kings.

WHENCE they came, is not yet determined, some brings them from *Caldea*, they worshipping the stars, others will have them of *Balaam*, who prophesied of a star; There

are who fetch them from the utmost parts of the earth, its most likely they came from *Persia*, because of their *gold incense* &c. of their motion it was *east from Ierusalem*, from their learning, there being in the Citty *Susan*, the Kings seat, near the Palace in a stately garden, a Philosophical Colledge of *Magi*, students of *History*, *Philosophy and Divinity*, with whom *Daniel*, *Ezechiel*, in the captivity conversing, and by their unwearied seriousnesse, in searching Records, and Antiquities, might arrive to the knowledge of much of the Law of *Moses*, the promises to *Abraham*, the truth of the Prophets, and of the expected *Messiah*, which by the weeks of *Daniel* might be by them now looked for; not omitting the wisdome, or direction of the most high, to those, whose *acumen* was to unty knots and Mysteries, qualifying them, to become tutors unto *Daniel*, in all humane literature, whose religious Zeal, in gratitude might bequeath some of his spiritual instructions, for their own, and others advantage, pairing off the excrescencies of their endeared studies, by his *life*, *wisdom and visions*, that they might be more intent upon that *one thing necessary*; whence in probability flowed at this time, their worshipping of *Iesus*; for they believed and therefore enquired, and therefore offered.

HAD

HAD they been called *Philosophers* it might have been conjectured, they came from *Greece*, but the term *Magi*, speaks them *Persians*, being given by that nation to persons studious of knowledg, only if the distance of *Susa* from Jerusalem be computed, which is 920 miles, it would be imagin'd they could not come so soon after our Lords birth, as our observance will allow, which is but 13 days: not to speak of the swiftnesse of *Dromodaries*, upon which in those countries men travel'd, the star might appear sometime before the birth, and in their travel, their stay in Jerusalem, something more then a year might passe; for certain it is, that *Herod*, according to his information of the stars appearance, slew the Children of *Bethlehem*, from two years old and under and this interpretation seemeth more agreeable to the text; though it may be the star appeared not, untill the birth, and hast, care, zeal, with true piety, might cause the journey to be expede in the alloted time, though in the appearance of the star, *Herod* might be *mocked* (there being greater slips not censured in Scripture, of more experienc'd Persons in Divinity,) the men wisely forseeing hazard to themselves, and danger to the bab.

TOUCHING their number, they being called

called *Wise-Men* there can be no lesse supposed then two, and in regard there are three sorts of gifts, some will have them so many men, & tell you a tale of 3. Kings of *Evilah*, where there is much gold, of *Magonia* where there is much frankincense, and are so wise, that *Appellius*, *Amarius and Damascus* must be their Hebrew names, *Galgalath*, *Megalath*, and *Sarachin* their Greek-names; *Caspar*, *Balthasar*, *Melchior*, their Roman names: more then twelve I have not found them to be thought; it is likely there was a train, a retinue of the most curious, pregnant, devout, learned in the Society, with the worshippers, for they put all *Jerusalem* in an uproar, and *Herod* himself was troubled when the intelligence of the *Shepherds* but six miles off for ought we read was not so much as headed by either.

THE heavens to *David declaired the the glory of God*, and to the *Magi* the birth of his Son, the Jewish shepherds had an Angel and tokens perswading them to belief, the Gentil Philosophers had only a star, & yet they believe, both seeing that one *Christ*, which was then born, and design'd a corner-stone for uniting these together; giving them his right and left hand, from the affection of his heart, both being now alike pretious to him

him, because as they, he is the *Son of Man*. The *Shepherds* were nigh, the *Magi* afar off, yet both received, he moderating the Jews *insolence*, because of the synagogue, and illuminating the Gentiles *ignorance*, because of his light, joining them, as one building, himself as the corner-stone, both beautifying and strengthning the structure.

AND into this Church as into the house, with the *Magi*, let us enter, he being our *Lord*; and saluting him, let us worship, they opening the door for all nations, as Ambassadors of peace, offering to his greatnesse; the mercy of God in Christ giving ample assurance of reconciliation, to all offenders, though *Magicians, Wizzards, consulters of witches*, as to *Manesseh*, when *so wise* as to lay aside the works of darknesse, and behold his wonders in the firmament of his works, and heaven of his word, wherein they shall perceive that *Christ is born*, that is, *the promised Messiah*, in whom all the Kingdoms of the earth is, and was to be blessed; therefore in no Nation is there ground to despair,

AND though some degenerat from these their religious Gentile Ancestors, either by *loytering* at home in their carnal security, purposing neither to take pains for, nor travel after salvation, or *play* at the door in their superstiti-

perstitious formal idolatry; or *Debauching* within, by their scandals, and impure deportment; yet having wise Preachers, experienc'd in the study of heavenly Scriptures which as the *star* over the house, shew where *Christ* is to be found; let us unite in devotion, and being faithful, with the Saints, part with whatever lust is dear and sweet, knowing it is our wisdom so to do, being *Christ* and his Gospel are above the price of all lusts, though supposed Rubies.

LET *Herod* be troubled, and great men moved against submission to the scepter of Christ, (*for touch the Mountains they will smoak*) and Jerusalems inhabitants be in an uproar, each one about his particular concern suggesting *trouble and war*, by changeing of *Kings* and Governours, upon which (in all probability) their fear was grounded; for none went with the *Magi* from *Jerusalem*, either fearing to appear, despairing of successe, or for such like cause; yet this is but the course of wordly wisdom, which being *Earthly*, *sensual*, is to be avoided by the *Man of God* whom neither *Herodians*, of ambition, nor *Jerusalemits* of pannick fear so far shal obscure wisdom, or occasion defiling of conscience, as to make him afraid of, or tremble to hear of *Christs* approach;

but

but rather calleth, *why tarrieth the wheels of his Chariot*, having a desire to be with *Christ*, obeys that sound, of heaven the charge of *Jerusalem* his *Mother*, the Church, *going forth* to meet this *King*, Cant. 3 11. *now crowned* in his cradle, and having heard of this in *Ephrata*, seeks and finds him in the wood of the Cratch, and ark of the Church, rejoycing as they that find rich treasure; and good reason, for he is found in *Bethlehem* (i.e.) the house of *bread*, and under that notion, implys all happinesse to his *visitants*; to his *Receivers*, the tittle of *life* adding Eternity to his crums, which when enjoyed, *the snars of death* are avoided.

AS these *Magi* left *Jerusalem*, a crafty *Herod*, the skilfull *Scribs*, who durst not deny what the Scripture recorded; yet shuned to believe what the *Wise* revealed, bringing damnation upon their souls, the more *speedily*, for their base ingratitude, the more *desparingly* for their great knowledge, the more *inexcusably* for dissembling with *Herod*; so let us relinquish and turn our backs upon those *Sirens*, stopping our ears against the songs, and counsels, devices, secrets, that by the wicked *witty*, the demure in *hypocrisy*, the knowing in *disobedience*, are laid any way, to debar us from the regular path of Gods

reveal-

revealed will; in persuance of enjoying that blessed sight, which is in the star light of a promise, offered to us, how difficult soever it may seem, to flesh and blood, leaving the politick and carnal to their Interrogatories, their Questions, their fears their scruples, *what may be? what shall be?* rather then what is to be done? things; which is to be feared in our days, have made our Lord to go further from us then he was once, dare I name that place to be, in *Egypt*?

HERODS Hypocrisie made him promise adoration, his timidity made him search and ask, not *where the King of the Jews*, but *where Christ should be born*? the Question to the *Iews* is made in privat, by the *Gentiles* it's made in publick, the reply represents and infers the Jews to have answered, where *our Saviour*, not where *their's* was to be born, because they believed not in him, nor rejoyced at his birth, nor travel'd to his lodging; and at this day for unbelief they are a scatter'd people through the earth, still beholding that faith published, and gloried in, unto which they are enemies, which no doubt adds to their torture shame, despondency and grief. having neither Temple. Priest, nor sacrifice of their own, as other Nations, yea hardly retaining their name, but by a few absurd

ſurd and ridiculous ceremonies, for which being derided by all Nations, and accounted murtherers, *Jeſus* being deemed innocent, increaſeth their aſtoniſhment, and is reckoned by Travellers, the formal cauſe of that pregnancy or rather ſubtility of wit, which proverbially, is applied unto them, their Religion putting them under a general *odium*, they are driven, to help themſelves by baſe ſhifts, whereby bandying themſelves againſt the reſt of mankind, they are better ſtudyed in malice and miſchief, then other men, for which each *Viſier*, and *Baſha* of ſtate in *Turky*, keeps a *Jew* of his privy Councel, by whoſe malice, wit, experience, intelligence, it's thought moſt of that miſchief is contrived, which is executed upon Chriſtendome; yet at the ſame time, that *Jew* is ſo hated, that *would I might die a Jew, if this be ſo*, is one great curſe in *Turky*, and he dare not, yea cannot become *Turk*, unleſſe firſt Chriſt be acknowledged, a true Prophet, which ſtill muſt edge his envy, and more ferment his ſpite.

IT is ſaid one of theſe *Magi* was a *Black Moor*, and maſter-painter, limns accordingly; but I ſhall not ſwear to the truth hereof, yet there can be no danger to maintain to ſuch who credite the report, that in

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our addresses unto *Christ*, the outward appearance, the difference of, or about things external, the clearness of the souls knowledge, or doubtings in the bosome, blackness of the soul, contracted by fear and horrour, or dwelling in the torrid zone of persecution, affliction, or desertion, as it ought not to deter from the embracements of our Lord, in the house of the Church, so neither in others, should it represent any cause, of interrupting their well intended progresse, in those religious duties, of prostration, or adoration, since the Saviour of the world is an *Advocate with the Father*, speaking peace, and shall accept of their attendance before the throne, in good and comfortable words; as *be of good chear, thy sins are forgiven*, whereby they shall not only *be cloathed in white*, but like *David* have a goodly and ruddy countenance, that is, be well favoured, in the serenity of a good conscience, marching forward toward their own, because desired, country, with as large strids of zeal affection and discourse; as amply how, and which way their service was accepted, prayers heard, doubts cleared, as any of them whose complexion, (i. e.) whose soul, at first setting out, was of a more amiable colour, or allureing temper.

ARE there not persons, who with the *Scribs* can readily inform where *Christ* should be born, and that he is to be believed upon in *faith working by Love*; can talk of the Kingdom of God; *tasting the powers of the world to come*? by many fathoms go deeper, in the speculative parts of Divinity, speaking as if they had seen the *Trinity, talked with God*, first take wing; and then flee, out of the sight of ordinary capacities, pronouncing words in talents of *election*, *the Sons mission*, *Antichrists destruction*; yet in the mean time as great strangers from true worshippers, as the black *Ethiopian* (yea perhaps more) whose Divinity *may be* is no higher then the star light of dim nature, dictating unto them an, *unknown God*, *whom yet knowingly* they might worship; And should we meet with these men, we might with the *Magi* get a true answer and sound direction, burthensome enough also, yet with the *Magi* again, must serve him with solitary devotion, those *Pharisees* refusing, to touch the enjoyned *load with one of their fingers*, that is, in the least, to walk according to those impositions they in a pretended strictnesse recommend to others.

IN all *Zedekia's Court*, there was none pleaded for, nor pitied *Jeremiah*; in the

Dungeon, but the black *Emedmelek* only, the ſtar was unſeen to the *Magi*, while in *Jeruſalem*, yet none of *Jeruſalem* goes to worſhip, but they of *Perſia* only, whoſe gifts when baby *Jeſus* received, he might have ſaid, what afterwards he did, in riper years, *Verily, I have not found ſo great Faith, no not in Iſrael*; the forementioned pretenders to Sanctity like the *Scribs* reſting upon notional acquaintance with things divine, purſue their own particular; and in the end conclude their peace, not once going forth to negotiat for, or ſeek after, *the pearl of price*, contained in *Chriſt*, and in his merits; and it's to be feared, that young *Indian Chriſtian*, in the ſtory, (*I call him young, becauſe but two years old in Chriſtianity*) who being asked *what ſin was?* anſwered, *It is a continual ſickneſſe in my heart*, ſhal condemn thouſands, that wonderfully can expatiat upon, it's *being a tranſgreſſion of the Law*.

FIND we not ignorance, attended with fervid deſires, of knowledge, in the *Magi*? *where is he* ſay they *who is born King of the Jews?* which is yet infinitely preferable to the knowledge of the *Jews*, attended with ſupine ſloath, being but a key they put in the hand of others, for opening a door of Salvation; yet not offering to turn the ſame for their own entrance

trance into bleſſe, diſcovering as the *Angel* to *Hagar* the fountain of life to others, yet dying of a deſperat drought themſelves; happy theſe pilgrims, though not knowing, yet asking where their Lord lay? happy the ignorance of thoſe infants that dyed for him; yet inquir'd not after him, but curſed be that knowledge, that can, as a ſtatue, demonſtrate the way to the citty of refuge; yet ſtand ſtill, or as the *Gnomon* on a dyal ſhew how the Sun moves, yet ſtill remain fixed to the place; in *Ieruſalem* the Prophets ſpeak are *heard, and underſtood*, but not obeyed, in *Suſa* the ſtar is *ſeen, and followed*, knowing more by, and fearing more for, that, then *they by the other*, fulfilling that of the Prophet, *For that which had not been told them, ſhall they ſee, and that which they had not heard, ſhal they conſider*, Iſa. 52. 15.

INDEED they had conſidered ſo well, that they queſtion not of *Chriſts* being born, though they found him not in *Ieruſalem*, the liklieſt place, in the whole world for to find the *King* of the Jews, *the Citty of the great King*, and juſtly now expected to *have been the joy of the whole Earth*, their old Kings being dead, ſtrangers ruleing, and a King of their own country born, and in it, among them, unto them, and not to be found in *Ieruſalem*? is ſtrange! and yet

it's not strange, to see *Adams* Sons, when leaning to their own understanding in finding out, or searching after, the marrow, contained in the cavity of things mysterious, to be as it were befool'd, the plain Shepherds in *Bethlehem*, instructed from above, had broke this bone *where is he?* and saved much *cost*, *care*, and it may be *lives*, for that *Ierusalem* had been a citty of bloud, that it's *temple* was prophan'd, that the *Law* was corrupted, and in a word, that true *Piety* was banished it's gates, that *Bethlehem Ephrata*, where *David* was anointed the second time, South of *Ierusalem* was to be the place of the nativity was not clear, or it may be, not known; but that he was born they knew, and that he was not heeded they wondred, *where is he?*

Condemning the *Iews*, that being subjects to others (*for it was in the days of Herod the King*) should know nothing of their own King, whom they, though strangers *came to worship*, let *Herod* be troubled, or the *Synedron* either whom likely they went first unto, they say *we are come from the east to worship* your King, and as unwearyed we are still upon search, you that are wise, and understand these things, *where is he?* and knowing where, delays not, the meanness of the house, the poorness of the furniture; yea the mean-

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nesse of the dresse, staggering them not into unbelief, and really, it's faith in the truths of God, that holds out longest, and only unbelief makes men blind, neither now nor then is the union of the Gentiles to the Tribs yeelded unto, (which might be one motive for the *Scribs* not to travel with the *Magi*) or that *Iesus is the Christ*. though *Moses* be read every *Sabbath* in their synagogue, in which they read *Moses* to *Mary* an *Ethiopian* woman, that *Iaphet* must dwell in the tents of *Sem*, though in *Abraham* all the nations of the Earth were to be blessed, *Melchisedeck* to be priest of the most high God, though *Rahab* the Harlot was saved, and converted at *Iericho*, though *Iethro* was Father in Law to *Moses*, though *Moses* spake of a Prophet, and speaks of the *Sceptre* departing from *Iudah*, which it was, when these men came from the east *for Herod was King*, and that Christ was that *Melchisedeck* read of in the Synagogue, offering in *Bethlehem*, the house of bread; the bread of life, and not of that in *Iudah*, but of that in *Ephrata*, (i. e.) fruitfulnesse, having store of all fruits, and what if I say of the Vine, to offer them as *Melchisedeck*; if they will encounter the Kings of their lusts; the reigning of sin within them; but all these will

not do, they, yet remaining under the darkneſſe of infidelity, which is the *ſhadow of death*, eſpecially when attended with tenebrous and dark calamities, which every where befalls them, yet not beholding this ſtar, this Goſpel, which is *his ſtar*, newly created, differing in cleanneſſe, nearneſſe, and in motion from all lights, the ordinances, which God ever gave his Church.

AS *Moſes* with them, ſo *Chriſt*, is daily tanght in our ſtreets, and whereas we ought thereby to grow warm in our deſires, after the ſenſe, and vertue, of the doctrine, in receiving the *Holy Ghoſt*, it's ſuſpected, were the queſtion put, the known anſwer would be returned, *we have not ſo much as heard if there be any Holy Ghoſt*, that is, heeded, or felt, what thoſe gifts are, whereof the *Holy Ghoſt* is inſpirer, which verily is the ground of all our ſinful debaurds, (*viz.*) our unbelief, leaving off heavenly matters, if not acquir'd by a wiſh, a look, hearing may be half a Sermon for a whole one, is thought infallibly to do it; yea ſome tarrying at home dreaming as *Pilats wife*, waking, give good directions, thinking all as true Revelations, what their fancy, malice or prejudice, can ſuggeſt, as was that of the *Wiſe Men to return to their own Coun-*

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ly, concludes their salvation to be sealed, not considering that their wisdom, made them travel onward, embraceing difficulties cheerfully, and that they saw not the star, untill they left *Jerusalem*, and that they had no vision in their sleep, untill they had sought out *Christ*, diligently, when they were awake: so that in earnest, that text, which most of all, grounds the *Jew* in his incredulity, and what they, stick most unto, in their malice against the Gospel, (viz.) *neither did his brethren believe on him*; may be by them, Atheistically urged *but neither do his followers believe on him*; and to our shame may be a dead stroak, to the point, for which they presse the former.

WE read that *Simeon* had revealed unto him by the *Holy Ghost, that he should not dy, untill he saw the Lords Christ*, the occasion of which revelation, we find to be this, (*vi.*) He doubting of the truth of that Prophesy, *A Virgin shall bring forth a Son*, an angel stood by, assureing *his not tasting of Death, untill he saw the accomplishment of that truth, whereof he scrupled*; not to comment upon the story, it is sure, that inadvertence, idleness, and sloath, in things spiritual, are not attended with the knowledge of sacred Mysteries, *Daniel* saw the vision, & searching for the mean-

ing; *Gabriel* was sent to cause him understand, when the *Angel* appeared to the *Shepherds*, they were keeping their flocks, and the star appeared to the *Wise Men*, at first employing their gifts for advance in learning, God deals oft with men in their own way. God gave *Hezekia* a sign from the *Sun* it is given out, he was a great student of the *Mathematicks*, the second time the star was seen they were upon their journey, in *Jerusalem* they saw it not, there is time, and place wherein Christ is enquir'd, after, and not found, to seek consolation, in things terrene, is to seek the living among the dead, or as *Joseph*, and *Mary*, among *their kinsmen* and *acquaintance*; some seek him as *Herod*, to destroy him, to many we may say, *ye ask and receive not*, because *ye ask amisse*, to bestow it on your lusts, there is, place and time wherein *Christ* is to be sought and found; *Mary* sought him, and found him, in the *Temple*, yet she was at pains three days; the *woman* found him in the garden, yet they sought him with tears, *Zacheus* sought to see and found him on the *Sycamour*, yet he sought him with care, and our *Wise Men* sought for him with care, hazzard, zeal, love, and cost, and found him.

FIRST let's know our selves to be *Magi*, *Wise Men*, own and know our selves to be

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but *MEN*, that is, flesh, such as have separated from God, worshipping stocks, and stones, and given over to direful lusts; next let's come from the *east*, with *Abraham*, *Isai.* 41, preferring *Christ* to country, kinred, despising gems, riches, and costly Jewels chiefly to be found in the *east*, which as soft beds lull the Soul asleep, makeing flesh contemn the invitations *Christ* maketh for entrance and do this betimes, at the *sun rising of our days*; *Mary Magdalen* came about the sun rising, saw the sepulchre, not her Lord; and being there were several of these *Wise Men*, let us learn the benefits of religious Associats, for *where two or three are gathered together to seek*, he will be found; but our meeting must be in *peace* for they *came*, and they *came* together, and they came *together to Jerusalem*, the vision of peace, for only when we are in *peace*, he will come and speak *peace*, saying, *be not afraid I am Jesus whom ye seek*.

OBSERVE there is not a state, or condition, wherein man can fall, but *Christ* hath been discovered and in it found, as *in a married estate*, under which he was born, though not by it, *in a Virgin estate*, in which he was born, in a *studious estate*, for he was found among the Doctors, in an *Artificer or handy craft*

craft estate, so he was oft found with *Ioseph* at an *honourable treat*, so he was by *Mary Magdalen*, in a *crowd*, *or pent up*, in a throng so by *Zacheus* in a *Garden*, so by the woman, in *poverty*, so by the Shepherds, *in any place in Iudea*, in *Egypt*, among the *Samaritans*, and lastly *in the house*, the *poor house*, the *despised house*, as by the *Magi*, yet still as condemning idleness, and exciting to diligence, *he was found of them that sought after him*.

WE *have seen his star in the east* (say the *Magi*) but whether they in the *east* saw it over *Ierusalem*, or over themselves in the *east*, or if it was an *Angel* as a star, or a star and a Child in it, is not worthy of search, or refutation, for it's, *we have seen, and are come*, exemplifying promptnesse, that with *Lot* we should not linger, when by some secret inspiration, we are warned of removeal, as *Lot* did, when advised to leave *Sodom*, but as *Simeon*, when the spirit excits to enter the temple, remembring also *Lots wife*, seasoning our selves by her salt, that corruption being exsiccat in our mortal bodys, we may go forward, in our spiritual progresse, at the removing of the Ark, or moving of the cloud, it's motion being not for satisfying of our *sight*, but for putting forward our *feet*; not to stand by, but to follow after (i. e.) these

Wise

wise Men untill we see our Lord, and who shall by the *noise* of the worlds confusion, Jerusalems *trouble*, or by the *beauty* of gaudy pictures, of appearing benefits, slight the powerfull documents of the *Gospel*, despise the beautiful face of an amiable *Iesus*, will be condemned by these *Philosophers*, who in duty *set their face as though they would go to Jerusalem, not fearing the wrath of the King*, though enquiring after another then he, or *Augustus* either, though over the *Iews* they had made themselves Kings, whereas he whom they seek *was a King born* and exceeding *Sapores* of *Persia* who yet was crowned in the belly, the crown being set upon his Mothers womb, for suppressing faction, but this, was a *King*, and so conceived, and therefore named, *before he was conceived in the womb*, had a *star*, to indicat his regality, which they call *his star* as being deputed for that office, others being made for *times, and seasons*, yet this, for this time, to shine, to move, to stand, according as our progresse toward him advanceth, or is impeded, and when that is done, to withdraw it's shining;

NO ways giving countenance to these two-peny, I mean *Mercenary Astrologers*, who pretend from the stars, to judge the futurity of events, depending not so much upon

upon natural causes, as reasons, and deliberat consultation, seconded by providence, assisting, or marring the design, it were no puzzeling question, to demand if the *Magi* by this star ordained to signifie our *Lords Nativity* Solely, knew or foresaw *our Lords crosses, temptations, poverty slights, melancholy*, so to speak, since we read of his weeping, (not of his laughing) torture, death, burial, *&c.* The probability of the contrary being so evident, or apparent: This is not spoken to disgrace that noble Art, whether *Astronomy*, or *Astrology*, being perswaded that the stars are both for seasons, and signs, and works on this inferior world by natural qualities, and operations, as our herbs do growing in our garden, known to the learned *Phisician*, in their vertue, upon man; yet as this pours no honour on the head of cheating *Mountebanks*, or Empericks, so nor the other, upon them whose covetousnesse, ambition, arrogance, or other selfish interest, hath made them pry into acts of Kings, Counsels, Armies, and as they desired, have made the heavens speak, to the *discredit* of the *Ingenious Artist*, and could they blush to their own *confusion*, we are sure, to *their scorn and reproach we have seen this* star-gazer so oft, to erect Schemes, for such different purposes, with

with different tones, unskilful prophesies, that laying him aside, let us worship *GOD* in love, reverence and fear, as the *Magi*.

THIS King, we have not the star of his birth; that evanishing the *sun of righteousnesse* himself, shining with meridian lustre in ordinances, and means, yet no industry in the work of God, among us, but contemning Religion, revileing piety, scandalously by cleaving to the earth, refusing to eye the heavens, though *the signs of the Son of Man* be come, *wars, and rumors of wars, scarce faith on the Earth*, and the love of many waxing cold. These *men of the east* shall rise up against us, and condemn us, who it may be repented, at the preaching of this single *Star*, and arising from their bed, awakeing as men out of sleep, *came and worshipped*.

WHAT more? all here is Mysterious *Christ* being born in *Bethlehem*, which is supposed to be the center, or midle part of the earth, that the vertue of the *Son of Man* might be more regularly diffused to the Circumference of the utmost bounds of the glob, and he again to be their object, as equally *near* as equally *dear*, uniting in him, who is called *the desire of all nations*, the impulse or *star* leading to the house, is that lively, and heavenly gift of *Faith*, by which the serious, and industrious

dustrious, shal be led for embraceing of saveing truths, the *Air*, heavens, or firmament, in which that *star* was, and the star it self again, speaking as it were with a tongue *Christ to be born*, is the *Church*, and the *Prophets*, *Apostles* *Ministers* thereof *created*, that is, *qualified*, for that end (*viz.*) edifying of the Church, untill she come, to the stature of *Jesus Christ*. The Ethnick *Magi* honouring *Christ* more then, and far above, the *Jew*, tipifys the amplitude of the *Gentiles* conversion, and prognosticks, it shall be more then that of the *Jew*, *Herods* slaughtering of the infants to the number of an hundreth fourty four thousand, (*not to be thought incredible in so populous a place as Judea*) though others shrink this full mouth'd number, into fourteen thousand, where of his own son was one, manifestly shews the *Devils* rage, his *emissaries* fury against the Church of *God*, and of his *Christ* in all ages, yet as *Christ* was preserved in Idolatrous *Egypt* (in which by the by, it's said the Idols fell at his entry) so shall his Gospel out live all heathen vanities, Christianity, at last, enjoyning all *Idolatry*, as holy *Alexander* in the *Triparsit* did the *Pagan Philosopher* at *Constantinople*, who preparing to dispute, was charged thus *in the name of the Lord Jesus, I*

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command thee to be silent, and the Philosopher immediatly was mute, so great shall be the force of truth, of Christian verity.

THE *Magi* were *Wise Men*, *Kings* say some, *Ambassadors* from Kings, say others, however *good-men*, and who perceives not, that not *Manners* with *Wickams* motto, but Religion *makes the man*, the prophane having, but an external sign of Man hood, a Fool, a Mad-man, as beside himself, for though *Reason* make a man with the Philosopher, *Honour* with the Herauld, yet *Religion* is all in all with *God* and good men, hence those are called *Wise Men*.

WHEN the *Magi* entred the house, *they found* saith the Holy Ghost *the Child & his Mother*; it cannot be granted to them, who thinks, there was a good providence here, that *Joseph* was absent, least he should have been taken for the Childs Father; since that same *Spirit*, that revealed so great a matter, and inspiring them in so high a way, as to adore him, did in likly-hood forestale any such surmise, yea possibly every punctilio of the conception, might not be reveal'd to them and so her Virginity not thought upon, for the scruple about the Father, might have come in their heads whether *Joseph* was present or no; the Mother may be only named here,

here, as in other places afterward, she being indeed real mother to *Christ*; *Ioseph* not named, not from his absence, but as having no relation to that *Child* before whom they *fell, and worshipped*, first, next *opening their Treasures, presented unto him Gold, Frankincense and Myrhe.*

THAT which is here called *worship*, is in our civil adoration called *homage*; which in Scripture language is *Kissing of the Son*, and unto Kings, is a symbole of subjection, acknowledged here above customary salutations, exceeding all court-ceremony, being paying of homage to *Divinity* and respect both *soul and body*, adoring the *Word*, in flesh, *wisdom* in infancy, the *truth* of the Deity, truly in humanity, the blessed *Lord* hideing these things from the *wise and prudent*, who at the birth of a *King*, had looked for pompuous trains, splendid attendance, stately lodgings, ravishing musick, but these men *had not so learned Christ*, falling down, giveing (*as is the custom yet in Eastern countries*) head and knee, hand, eye, and love, zeal, and true adoration, preferring him to themselves, their learning, their possessions, presenting with some of the fruits of their land, as *Gold, and Frankincense and Myrhe.*

THE two last being plentifully offered

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to *God* under the law, which being now finished, the reserve, and store, is returned to *Christ*, there *being no more offering for sin* upon the altar; but the *Gold*, typifies their trampling upon secular, or worlely wealth, in comparison of those riches they had acquir'd by his advent, which proceeded not from inspection into glasses, books, or maps; but from heavens inspiration, that giving the sign, gave also the thing signified, the *Myrhe* which preserves the dead from putrifaction; offered to him, is in the *Mystery* acknowledging both ours, and their hoped for *Resurrection*, to proceed from him alone; *Gold* the price of our Redemption, to be told down by his satisfaction, and righteousnesse, the *incense* (a perfume used in sacrifice with both Jews and Heathens) given to him; shadoweth abolishment of all legal offerings. and diabolical services, that he (viz.) *Christ* may be all in all.

A *King* they asked for, a *King* they found, and like unto a *King* they offered. *Herod* said *seek* (*not the King but*) the Child *and I will worship him*, in scorn at them, in scorn of him, yet willing to secure himself a *Christ* being to be born, *Go seek and I will worship* but just as *Jehu* would worship *Baal*, these sought the *young Child*, the *King of the*

Jews, found the young *King* at which God, made them old in knowledge, they giving gold to him, as a *King*, *Incense*, they knowing him to be a Priest, *Myrhe* they saw him to be a Prophet, *Gold* they gave him because he was great, *incense*, because he was God, and Myrhe for they knew him to be a man. To have brought *gold* only, his mothers poverty considered, had caused men to suspect her supply; had only been regarded, or at most his education, but *Myrhe and Incense*, intuats that his paternal eradiation is concerned, yet all the three a help to their indigency in going down to *Egypt*, for in all the highest matters of heavens acquisition, the necessities of men, may be turned upon, and behold, and then it's our duty to relieve them.

AMONG the *Persians* it was thought dishonourable to salute, and therefore there was a Law, against, accosting, the King without a present, whereby to procure his friendship, or his Grace, wherefor one *Sinetes*, in travel meeting *Artazarxes*, and having nothing, ran to the river *Cyrus*, filling both his hands with water as being at that time the readiest present, which the King caused to be received from him in a golden cup then, and sent afterwards to him greater

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presents, as a persian Vest, a golden cup, wherewith to bring water always from the river so acceptable are presents, that they even reconcile an *Esaw* to a *Jacob*, and maketh the *Queen* of the south more acceptable to *Solomon*, which these men knew, and from their own country custome offered, yet led by a higher law, having either heard of or read, or inspired with that law of God, commanding none to appear before him *empty handed*, Exod. 23. prompting the *Magi* to obey, and in them gives order, against uncharitable devotion.

THREE gifts are mentioned, if it be questioned, whether all gave three, or each one, one to allow in this the wise mens number to be three it's sure they either had particular treasures, or then several treasures for all in one, which were first closed, then opened, *Faith* closed up in the heart, without confession of the mouth, being of no avail; but that each one gave for himself, may be drawn (with some) from the gifts given, they shadowing in him, the union of *God, and Man*, which each one particularly believed, as also the *three persons* of the Trinity, and if delivered by one to the Baby *Jesus*, makes the heart reflect upon their unity among themselves, *Christs* three fold office of *King Priest and*

Prophet, being also believed by each, hath som influence for this belief, they worshiping whole Christ all of Christ, first in body *they fell down* next in mind *they worshipped*, thirdly, in goods, *they presented unto him.*

GOLD the best *of mettals*, and most respected, and which looseth nothing in the fire, earthy its true it is, but if well managed, can be beat out, unto a heavenly length, and to be parted withall, when Christs poor members are in want: yet remember, it's a proper gift for a *King*, therefore offered here with *worshiping*, for untill we depart from evill, by fearing the *Lord*, our alms, and charity cannot be accepted *frankincense used in sacrifice to God*, and so necessary for perfumeing, that the prayers of the Saints in the *Revelation* Chap. 8. are said to be sweetned thereby, and *Cornelius prayers, and Alms* came up together, *for a memorial before God*, *Myrhe*, *a bettrr yet conserving gumme*, used in enbalming of the dead, and praver, when attended with mortification of flesh, is then most savory, and sweet, it's as it were the tears of a tree, woozed out, and how prevalent *Piters bitter tears* were woozing from the bitterneſse of his heart, is known yet each *Wise Man* had all these three, or the most part of the *Ancients* are out of the way; and

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in the assurance of our Saviours *Divinity, Humanity, his Priest-hood, Prophetick, and Regal office*, each believer for himself, must offer up, to him, and for him, praise, prayer, and Alms; the oyntment of *Myrhe* in holy and brotherly communion, that being given in charity to the dead the *incense* of a sweet and innocent report, which we ow to our liveing brother, the *gold* of a bright, pure, and shineing conscience, which we ow to our great *Creator* King of all the earth.

FINALY by *gold*, understand thy self exorted to rejoice in, and love *God*, for the good things he hath performed towards thee, by *incense*, religious thankfulnesse, for the good he hath prepared for thee, by *Myrhe* unfeigned sorrow, for what evill hath been done by thee, the sincerity whereof is best discovered, if thou separat thy self *from sinners, and thy life from bloudy men*, in not returning to thy old companions or sinful counsellours, as the *Magi* did not to *Herod*, nor liveing in thy old path of vitious courses, as they returned *another way* (I shall not say, lodging in caves, and dens, for feat of *Herod*) *into their own Country*, the birth of him whom they visited in it's purity, innocency, harmlesse simplicity, perswading to temperance, and the *Magi* as the first fruits of the

Gentiles by their gifts, in coming and going, inforceing retiredneſſe from carnal eaſe; ſinful ſloath, cruel intentions reverent actions, Religious obedience, which once acquir'd by pains in ſtudy, prayer, and meditation, with practiſe, though but with *ſtar light*, yet untill we ſee him who is inviſible, we ſhall have *Angels* (not to ſay dreams as the *Magi* had) to direct us from hurting others, or our ſelves, growing in familiarity with God as they alſo did being afterward baptized by S. *Thomas*, one who could as ſenſibly aſſure them, of our *Lords Paſſion and Reſurrection* as they him, of his *Nativity, and being born*, of all which being well perſwaded, they proved inſtrumental in ſaveing the Souls of many, in their own country *as the Eunuch after them is alſo ſaid to do*) preaching the truth of that *Jeſus*, whom they ſought, and ſavingly found, according to that promiſe, he made to his, *They that ſeek me early ſhall find me.*

CONCERNING the death of theſe *Wiſe Men* we have not any probability in record, but the reported death, the coſt, care, diligence uſed by Queen *Helene*, in getting, yea gathering of their bodies, bringing them unto *Conſtantinople*, for honourable ſepulture, there tranſlation afterward to *Millain*,

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their removeal the third time, to *Colen*, whence Vulgarly they are called *the three Kings of Colen*, being there worshiped, with great reverence and pilgramages, made unto them, by the ignorant, and superstitious hath no *Mystery*, save that of *Iniquity*, and of *lying Vanity*, therefore not of our province; being also perswaded, were the bones, or dust, of these *Magi* there, and could speak, they would be so good, so *Wise* as to say to their simple worshipers, *Dearly beloved flee from the Idolatry*, 1 Cor. 10. 14.

IN the Kingdom of *France* of old, an order of *Knighthood* was institute, called, of the *Star*, which in the days of *Charles* the seventh, became contemptible, the Honour becomeing dishonourable, being given to pages, yeoman of the guard, and other attendants; so that the *Knights* laid aside the badge, and cognisance of the *Star*, whereupon the order evanished; the *Magi* in a holy, and respectfull sence, might be termed of the *Star*; but Religion in Gospel preaching having descended unto the poor, many great in their own esteem (*as the Jews repineing at the Gentile*) shifts off devotion to their Chaplain, and servants menial; and in a distinguishable sense, is it not sadly visible, that the poor have the Gospel preached unto

to

to them? great men, landed men, *Wise men*, or men (*for any thing*) of renown, gilding their sword, garnishing their board, embroidering their apparel, as if birth-right, nobility and gallantry, did *ipso facto*, and of it self, qualify for glory; piety, and religion, in the mean while, exposed to nakednesse, and contempt, bleeding, and trod-underfoot, as injurious unto (*because debasing*) greatnesse, and suiting rather the *Tenents*, then the *Land-Lords* habitation, whose revenue provy ding, against course fair, hard beds, shifts off prayer, reading, holy living, as inept guests, or complemented with a dinner, and then farewell.

UPON this score, *not many wise, after the flesh, not many mighty not many noble, are called*, 1 Cor. 1. 26. yet because their are not *many*, it would seem, their are some *mighty and some noble called*, wherefore freeing your souls from this abuse, embrace holinesse as an honourable inmate as the Crown embellishing al your vertues, the preservative of al your excellencies, the engine, mean, or instrument, to augment your fortunes, enlarge dominions, dignifie your issue, protect your dwellings, guard your persons, secure your consciences, and acquire gloty, for *Godlinesse hath the promise, and the sinner will by accursed.*

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THE Natural Sons of the Kings of *Spain*, by law are never to enter the gates of *Madrid*, *Don John*, (as we read) was never nearer it, then a league, the court leaving the pallace, that that mighty *Auſtian*, might be capable to give a viſit to his *Catholick Majeſty*; as if their were ſo black a ſtain, or ſo thick a fibre, ſomewhere in that great body, that royal blood could not ſo encircle the perſon, as to nobiliat, and on all quarters, in all parts, properly make him, *his Highneſſe*, *his Serene Highneſſe*; juſt ſo it is with wickedneſſe, and unbelief, no gold can beautify it, no ſilver adorne it, nor throne, honour it nor greatneſs make it, or the breaſt in which it lodgeth, to be capable to ſee the face of *God*, or admit it to his holy Habitation.

INDEED God condeſcends ſo far, as to deſcend to ſinners and by them may be viſited, and ſpoak withal, in the acts of his worſhip and temple of his Son, as *Chriſt*, was beheld by the *Magi*, but ſo, as we find not firſt, and ſecond; he as *Death*. makeing no difference between *Rich*, *and poor*, *High and low*, and if any, it is to the *pooreſt*, (that is) in *Spirit*, all before, and in compariſon of him, being but duſt, and aſhes, and he who is looſeſt upon the earth (that is puft up) is becauſe ſuch, ſooneſt, and eaſieſt blown away;

all

all epithets declairing greatneſſe, being unſucceſſull. fading, and evaniſhing, as ſmoak, from the tunnels of their own well furniſh'd kitchins: known it ſeems to *Joan* Queen of *Spain* who gave on a *glob* a *moulting peacock* with *Vanitas* encircled, as if all earthly glory, without the coronet of Sanctity, and piety, were but like the ſplendor of that fowl and beauty of his train, which a rainy day, will cauſe to diſappear, and a warm ſpring (a ſmal calamity) ſhall make the prey of any baſer born, ſcattering them in the path, of this world's contingencies, to adorn the cap's, of it may be their own Skip-Jacks, followers, and footmen.

MYSTERIUM

MYSTERIUM PIETATIS
OR THE
MYSTERIE
OF OUR
LORDS CROSSE
Unfolded, and applied.

Passion-Friday, *April* 1. High Church,
GOOD- 1670.

PSAL. CX. VII.

He shall drink of the Brook in the way, therefore shall he lift up his head.

WE read of a *Holy Man*, whose library being ill stored, furnished himself richly, with store of Literature, by serious revolving, upon the matter contained in three books; whose leaves were of different colours; one *white*, wherein he was directed, to walk, talk,

talk, and do, conform to that favour, patience, long suffering, *God* had exercis'd towards him; another was *black*, representing, the formidable number, and sad consequence, of his infinit, and multiplied transgressions; the third was, *red* which to his affections passionatly discovered, the great secret, of the wisdom of the Love of God, towards, and for his Soul, in contriving the death of his Son, whose blood as the *Red Sea* destroying the *Egyptians* of his lust, made him both rejoice, and weep.

I N which meditation, *holy men of old as they were moved by the holy Ghost*, (nothing being more useful, necessary, comfortable, mysterious, then the knowledge of *Christ and him Crucified*) were much conversant, and among them *David* is eminent in many places, particularly in this Psalm, pointing both at *Calvery, and Olivet* for he *shall Drink*, and then he *shall lift up the head*, which expresseth a triumph, a Trophe after a victory, and fight he must, for *he shal strick through Kings, and fill the places with dead bodies*, ver 5. 6. which cannot be done without some losse of blood unto himself, which eventually, shall procure honour, and that for ever, the *Lord saying to my Lord* that is to *David*, yet in the Mystery unto *David's Lord*

Lord, Christ, *sit thou on my right hand untill I make thine enemies thy foot-stool*, the Father giving him not only the *right*, but the *Act* of dominion, judging, governing all things, untill *Devils*, *Beliallists*, *Hereticks*, *Shismaticks*, *Antichrists*, & every evil work be dashed in pieces, the fathers grandor not being eclipsed by this donation, he reigning in the Son, and remaining in that account, stil *Lord*, also by him for ever, his sweating, bleeding, dying, burying, serving but as medicine, to evacuat his holy body of humors, and disposing him to rest; after which, as a *Gyant* refreshed with wine, he shall rise out of sleep, and *smit his enemies in the hinder parts*, makeing them a shame unto themselves, in uncovering their follies, before the whole creation, and in the sight of *Angels*, *of men*, contumeliously causing them smart, for their heart enormities, when he shall after his *drinking lift up his head.*

AFLICTION is in general compared to *water* and bearing of the *CROSSE* to *drinking*, and the measure providentialy alloted for each creature, may be pertinently expressed by a *cup* of which it's decreed by heaven all must drink, though not all alike, *the dregs of the cup of Tribulation*, being appointed for the wicked: *Psal.* 75. Let the Jews therefore this day fret, curse, murmur,

in their carnal way, exp[illegible]g a pompteous *Messiah*, while the more spiritualiz'd, exalt the name of *Jesus* who as another *Paschal lamb*, was on this day slain, in the evening of the world, before as another *Moses* he could deliver us, from hels *Pharoh*, and sins slavery. Now the waters of *Noah* are falling, and we are to enter, into the wooden ark of his *CROSSE*, the bloud of this our *Abel*, slain by his brethren, calling, and inviting us, to expect, and enjoy, *better things* from which, though the Tribs run; Let us run to seek him; and know *where he is laid*, to carry him into the more proper sepulture of hearts and consciences.

HE shall drink is prophetical, and in the Gospel accomplishment it is. that *he gave up the Ghost*, that he was bruised in *Genesis*, or that he *washed his cloaths in the bloud of the grap*, with *Jacob*, is with the Evangelist, his *drops of blood*. *Adams* coat, made him of the skin; of those beasts killed for sacrifice, is in the mystery, robs of righteousnesse made by faith in the merits of his death, for dy he must, since *Isaac* was offered and upon a tree, for *Adam* sayes, if enquir'd, he eat of the tree; *Abraham* will testifie, that he must bear his own *CROSSE*, for *Isaac* bore the wood, *Jacob* assures, he must dy in the

open

open field, for there, he saw the *ladder*, and visions of *God*, he must be *nailed*, and then *lifted* up, upon the *CROSSE* for *Moses* lifted up the *Serpent* upon a *Pol*, he must be *sold*, at a smal price for *Zachary* saw him vallued, he must dy among thieves, for he was *numbred among transgressours*, he was also to ly in *Josephs* tomb for he *made his grave with the Rich*, Isa. 53. *He shall*, shews futurity (i.e.) that it was to be done, and let the mystery of the *bloody Sacrifices* be vewed, this draught is foretold, yea the rites of the *heifer*. *Numb.* 19. respects the sublime work of *Christs death*, and if *Mathew* be enquir'd, he saw all this done, nay himself, and *Moses*, spake of what he should suffer at *Jerusalem*.

YET let none expound this *shall*, as denoting compulsion, or hinting coaction, as though he did not consent, for though by *Father let this cup passe from me*, he seem to favour himself, and to plead from fear, from infirmity; yet *not my will but thine be done*, is from the spirit, the first instructing what he was to suffer, *even terrible things in this red sea*, the other what we ought to do, when encountering hazard, even embrace them, saying *welcome be the will of God*, not repineing, or starting back, from the burthen, so as with

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the *Romans* to have us goaded forward, as unwilling of the *CROSSE*, or pricked to march on, as slaves were, whence that phrase, to *kick against the pricks* but cheerfully, to undergo, what God thinks fit to lay upon us, for though there was a necessity, that *Christ* should dy, in *respect of the intended end*, for our redemption, and of the *Father*, in *respect of Iustice*, against sin, and as *Christ*, before as man, he could enter into glory, yet still not *my will, but thine be done:* is a strong reserve against all objections, proveing, he was not dispirited in himself, but teaching us his Disciples, least raveings & dispair in cups of adversity, should cause a distelishment of the sweetnesse, kindnesse, and good things of *God*.

THE Father sayes, *he shall*, the Son sayes, *I will*: for a *mans* content was appended to his sin, so must his *Saviours* assent, be obtained for it's remission, as it was, not only in the garden, but in the manger, all the parts, and changes of his life, being but as so many little deaths, or draughts, before his large one upon the *CROSSE*, a potion, which he saw prepared and appointed in all it's ingredients, and yet not withstanding *drank of it*, giving his *back to the smiter*, saying to the Traitor what *thou doest die quickly*,

ſ, the words not of a deſperate, but of a prepared man, *even ſo Father, becauſe it ſeemed good in thy ſight.*

THE Scripture ſpeaks of his flying from place to place, yet not fear of dying, but care to dy, *at his hour*, is to be underſtood an unwillingneſſe to work miracles at mans pleaſure, that is, at mans luſt; and that precept, *ariſe take the young Child and his Mother, and flee into Egypt*, to paſſe the application thereof unto that law, *thou ſhalt not ſeeth a Kid in his Mothers* milk, *Exod.* 23.19 as if he were not to be killed young, the charge inſinuats a *pilgrimage*, rather then a flight, for *out of Egypt* was *GOD to call his Son*, and that his eſcape from other place was not principled from fear, is deducible from this, that afterward he chuſed to dy more ſhamefully, publickly and more tormentingly, then any death formerly his enemies had forecaſted; he reſolving to dy, not by neceſſity, debility or weakneſſe, theſe having no hand in his death, as his loud cry at his yeelding up of the Spirit cleareth; diſcovering ſuch a degree of divine vertue, that the Centurion impungs all proffers, enervats all accuſations, in this one truth, *truly this was the Son of God.*

WE read of ſome, who could ſleep when

they pleased, and wake at the same time, as *Henry* the 4 of *France* but *Christ* can dy when he will; and untill he will, he will not, passing through the midst of his haters, and escapeing, he having *only power* to lay down his life, and at his own appointed time *laid it down.*

HENCE it's not to be inferred, that he was not killed by the Jews, for it is a truth he was, though not as other men, in whom things natural, are not subject to the will, as the conjunction or separation of the soul, with the body, for then is a man said to be killed, or murthered, when that is done or suffered, which in it self, and in nature did, or naturally doth, produce that which is called death; Now *Christ* had a will in spite of his enemies, to cede, or not, to yeeld to death, as he pleased; but because they put upon him such apt means of destruction, and tendencies to dissolution, it pleased him to yeeld unto death, having really suffered so much, as in nature might have procured death, in them who were purely natural; and meer men therefore dyed he, before the thieves, becaus he would, therefore also before the thieves, because he had suffered by watching, fasting. it's possible bleeding, (since we read not of their removeing the thorny crown)

crown) his scorning also, and reproach, adding to his langour and in *Pilats* wonder, hastning his death; before their's, so that with *Stephen*, it is to be attested, that they, *viz.* the *Iews*, were of him *the just one, the betrayers, and the murtherers.*

THE pronown *He* is personally to be understood. He, that is, the *Lord*, the second person, *shall drink*, therefore *He* that is, again himself *God*, shall lift up his head: *He* that is the man, *shall drink*, therefore *He*, that is, the *Father*, shall *lift up* his head, and in this *Mystery of Godliness*, of the passion, we are not to separate, what the *Father, and Spirit*, hath joyned together, (*viz.*) *God and Man*; confirmed by two witnesses, not called, but compelled, *he is the Son of God*, said the Centurion; *A just man, said Pilats wife*: which under the pain of damnation, is never to be really separat from our creed, both being received, and both to be believed.

PILATS wife, his own disciples, were against his *drinking*, both of them haveing pitty of him, but yet he would *drink* haveing compassion for them; and not for them only, but for the whole world; for which he was sent *to lay down his life*: and as at *Lazarus* death, when observed to *weep*, it was said, *behold how he loveth him*, see him drink-

ing, all may say *behold how he loveth it*; mark how he loveth men, of which the inscription over the *CROSSE* or tittle (on which the *Romans* declaired the crime for which the party dyed) doth amply discover being in it called *Jesus of Nazareth King of the Jews*, in Hebrew, Greek, and Latine, shewing the vehemency of his affection; for as all nations had heard of his works, *Pilat* resolved, that each nation should know the cause of his death, and these three languages, answering to the three fam'd parts of the world, (*viz.*) the *Romans*, the most powerful, because martial; the *Greek*, the wisest, because most learned; the *Jews* the holyest, because of the Law, and the Devil prompting to this *Jesus of Nazareth* for nourishing a grosse errour, that *Jesus* was of *Nazareth*, whence the *Messiah* was not to be, but of *Bethlehem*, that none in this respect should behold him as *that Prophet, which was to come*, and though sometimes that expression is used, yet it's ever unto the *Jews*, whoso supposed, and expressed him that way; for all this contrivance of men *Gods* intendment was, that all of all nations should on the *CROSSE* behold their Saviour, and that *Jesus* was to be their peacemaker by his blood; and this to be reported, in the three quarters of the world, then all

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the world, that *Jesus of Nazareth King of the Iews* was crucified at *Ierusalem*, according to the Scriptures.

THIS riddle to unfold, veiw the sense of each word, *Iesus*, that is, a *Saviour*, for sin, a *Redeemer* of captives, the *hopes* of the exiled; the *Strength* of the labourer, *Enlarger of a strained soul*, the *Cooler* of a heated, and *Comforter* of a galled conscience, behold him. Of *Nazareth*, this name was given for fulfilling of that Scripture, *He shall be called a Nazaren*, Mat. 2. by interpretation it signifyeth a *branch*, one of his names, in the old Testament, and who was to build the temple of the Lord, by joyning as living stones, the elect of all nations, kinred, and tongues; as also crowned, sanctified, and seperat before, for that holy use, shewing the authority and commission, he had *to save to unite*, from the Father, which was fit, since he was *King*, a word of old pronounced *Conning* expressing his wisdom and skill to govern his subject by known, and established Laws, and therefore not a tyrant, deserving not so much as a censure of that people, who were *Iews*, Gods people, glorious in *David*, and to be blessed with the whole Earth, in the posterity of *Abraham*, they remaining faithful as *Abraham*; who believed in *God*, who now

had accomplished his promise, in sending that *people a Prophet like unto Moses*, and caused them to behold *Davids Son*, by which they are the more culpable in importuning his death from a *Gentile*.

AT last, that cursed Nation for their cursing shall come under the Scepter of this despised King, *and worship at his holy foot-stool*, mourning for his wounds: for which though himself did not, yet the sun laid aside his robes of day, cloathing himself in mourning night like darkness, rocks broke and rent asunder, because no *Jew* did rent his garment, at crucifying their King *Mary* weep'd, (not he) *what the Son of my womb, the Son of my desires*, while he boasted, and would not come down from the *CROSS*, but suffered from the *Gentile*, by means of the *Jew*, what both could inflict, for the salvation of *both*, *Jew and Gentile*, then and at a-certimes, the voice of their Brothers blood crying still, what he did at first, *Father forgive them*, (i.e.) for my sake *for I am thy Son*, for thy own compassion sake *they being my Brethren*, for according to the flesh he was the Son of *Abraham*, the Hebrew, as flowing from the loyns of *Heber* the Son of elected *Sem*, he was also the Son of *David the King*, and so a *Jew*, who was the grand-

son

son of *Ruth* a gentile a *Moabitesse*, and so in fraternity to both, by *Father and Mother* to Gentile and Jew was he a *Brother*.

PRY into his holy zeal, which for *Gods house did eat him up*, and how was he straitned and with *desire* desired, to eat his passover, his *viaticum*, his last food (*unlesse the Angel even that way strengthned him*) sweating, untill every thing that stood in the way of mans happinesse, was removed; he not laying down, but *drinking of the brook in the way*, swallowing up heis kingdom, hasting, runing to destroy the works of the *Devil*, his redoubts and entrenchments, yea all that both his *hands* in *drawing* to sin, and *bidding* to punishment could effectuat, *weakning* the one, *destroying* the other, that he should no more lead captive at his pleasure, into *labour and dolour*, which *Iesus* here, not only beheld, but made entrance into, because of the first he cryed in *David*, *I am poor and needy*: and because of the second in *Jeremiah* he sighed *Is it nothing to you all ye that passe by, behold and see if there be any sorrow like unto my sorrow which is done unto me.*

YET as the *Ichneumon*, an Indian Rat, enemy to the *Crocodile*, will watch untill he sleep, and leaping into his throat, descends into his entrails, and eats out it's way, through

and side of that his terrible and great foe, and so destroys him, our *Jesus* did enter into the jaws and through the bowels of this *Devourer*, liberateth himself and all believers, allowing perfect freedome in the rest, peace, and continual feast of a good conscience, in joy unspeakable, that they triumph with S. *Paul*, over Hell, over Death, over the grave, with an, *O Death I will be thy Death, O Grave, I will be thy Destruction.*

A work of great and excellent contrivance of laboriousdifficulties, if the number, strength fury, policy, of adversaries be respected, and the *torrent* which flow'd from heaven, more imbittering the cup be considered, the impetuousnesse of all these together towards *Christ*, in the word *brook* shewing how plentifull his sufferings were, and what store there is yet behind for others that come after.

THERE *is a cup of red wine* which the ungodly must drink up *Jesus* drank much, but not all, the Son of *God* drank deep of, but not the brook dry, yet largly of it, for it was a *brook*, which some will have to be a rivulet flowing more or lesse with water, as the clouds more or lesse shal empty themselves therein, which though not granted, yet it may be pertinently inferred, that his sufferings, outcryings, were more or lesse, as *heaven* lesse, or more, ordained them to flow, or

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well, he was *silent before the Governour* not terrified at, but contemning his accusers, suffering innocence to plead for it self, in strong though mute oratory; but directed in fervour a prayer to heaven, for acquittance, for deliverance, for exemption, *from the Death he feared*, discovering more dejection then ordinary malefactors, nay then the *thieves* that dyed with him; but upon this score, that they had only men, he had Almighty God, and omnipotence revealed from heaven to struggle withall, for neither *Pontius Pilat*, nor *Iew*, nor *Gentile*, to the worlds end, dare, or can, make any professing *Iesus*, to undergo that, but which *heaven* hath before hand determined to be done, and when all have drunk sufficiently, the *brook* shall be dryed up.

THERE *is a cup of new wine* the feelings of spiritual comforts, refreshing the soul in the apprehension of the Love of *God*, whereof many of the Saints drink; *another* of *sour wine* in the grief, anxiety, and soul rentings, feelings of the horrours of accused, and accusing consciences, darkned minds, occasioned, by the noysome vapours of sloath, lust, or uncleanesse, this the penitent must partake of; lastly *there is a cup of wormwood water* of suffering hard things, dolefull, calamitous, inward, and outward, perplexities, of which

Iesus

Jesus drank and of which, all after him shal; because heaven hath so appointed, allowing such, and so much, to each one, as by infallible wisdome is found to be for spiritual health, and good, which when acquir'd, the dregs pou'ed forth upon the ungodly, the Religious then, prosperously enjoying rest, being elevated above the level of indignity, and abuse, yea attempts of Hel.

FOR *the Lord* said, to my Lord, *sit thou at my right hand*, and then the *Lord* said to *his Church*, he shal *drink of the brook*, for the *Lord God* had said, *thou shalt bruise his heel, and he shall bruise thy head*, after which, he shall reign, and his *enemies become his foot-stool*, wherefore he got *this Commandement from the Father, to lay down his life*, John 10. *From the Father*, because he fitted him as Man, to suffer hard things, though spotlesse, exposing also his naked body to the contempt, and malice of the *Jews*, and his harmless soul, to the darts of his own displeasure, for that sin, which by imputation with God, and reputation with men, he had took upon him, for he *was numbred with transgressours*, that is, esteemed one of them, this commandement haveing also received from *the Father*.

WHILE *Herod, Pilat, Priests, Scribs, Pharisees*

Pharisees, were in there ſtately lodgings, pa-
laces, and parlours, drinking wine in bowls,
that is, *at eaſe in Sion*, was *Joſephs* antitype
the Son of God drinking bitter water, ſalt
water, not from a *Sea* but from a *river*; not
from a river, but a *brook*, muddy water as it
were rainy water, for as in life, *he had not*
whereon to lay his head. ſo at death not *where-*
with to ſatisfie his thirſt, but a brook, no *Ta-*
mus either, wherein is golden ſand, no ſam'd,
becauſe rich *Ganges*, as in *India*, nor *Padus*
in *Italy*, to encreaſe his treaſure; but as he
came to the world *poorly*, ſo he leaves it a-
gain in *poverty*, he borrowed an *Aſs in the*
way, he lived as he dyed, and both dyed, and
lived, as he taught (*viz.*) *bleſſing Religious*
and innocent poverty, as that *naked young*
man, myſteriouſly inculcats, *Mark.* 14.
and if the *Gardners ſon*, this obſerve is good
that neither idleneſſe, nor ſloath, nor plenty,
nor abundance, was to be expected upon at-
tendance of *Chriſt Jeſus*; *Cinna* of old, was
poor to the utmoſt degree of neceſſity, and re-
ſolved to be accounted the pooreſt, ſo would
Chriſt; yet becauſe he was a *King* unto whom
ſoft cloathing is allowed, his woven veſture
was ſingularly majeſtical, indicating great-
neſſe, and recording his *God-head*, that being
one, and worn above, as more noble then
his

his garment: which some will have to sound forth his *Man-hood*; in both which, God hath set him as a *King* upon his holy hill.

THERE are four brooks, celebrated in Scripture, first *Iabock*, where *Iacob* saw almighty God face to face, *Gen.* 32. the word signifies to empty, or scatter, and here *Israel* scattered the cloud of *Esaus* fury, by soft words, and emptied his heart of rancour, by goodly presents: the second is *Zered*, Deut. 2: where the Tribs made a famous passe from *Kadesh Barnea* the word signifieth a going down, as if men ought to descend, and search the low vallies of their deepest thoughts, before they go up to *Canaan*; a third is before which *David* soorded in his persuit after the *Amalekits* it signifyeth glad tydings or incarnation, which indeed as relating to the Words being made Flesh, was good and refreshing news, to all in heart circumcis'd *Israelits* the whole being recovered what was took away by the *Amalekits*, of lust, the two wives of *Jew and Gentile*, lost in Idolatry, and uncleanness: regained again, by the edge of the *Lords sword*, the Lords, so that this, may be the burthen of this days exercise, *this is Davids*; that is, *Iesus spoile*, 1 Sam. 30. The fourth and last is *Cedron* the word importeth blackness, the water whereof, rising from a

moun-

mountain Southward from *Jerusalem*, running through the vally of *Iehosophat*, a fat, and fruitful soyl, receiving a blackish tincture, and is lesse or more filled, as the weather proves more or lesse rainy,

OVER this brook *Christ* in *David* crossed, when that King fled from the face of *Absolon* his Son, and over it also did *Jesus* in person foord, when he entred upon the last act of his passion, *Iohn* 18. unto which pass, this text might have an eye, and as the *Disciples* eat of the ears of corn, in the way for hunger, I trust, it may be no heresie, to affirm the probability of *Christs* tasting the water of this brook in his way to *Gethsemany*, for thirst, occasioned from deep resolves of an ensuing violent Death, though we read not of it, as we read not of the literal accomplishment of that Propheſy, in the history of his passion, *I gave my back to the smiters, and cheeks to them that plucked off the hair*, Isa. 50.

BROOK then is to be expounded the *floods of ungodly men*, the blackness, and darkness was brought into his very soul, by the gathering, and falling of the many waters, of the desperat multitude, hurrying him, (as *Cedron* was to the dead lake of *Asphaltites* or curſed Sea of *Sodom* which God judged) to the death of the *CROSSE*, a *curſed death*

death of old; because on a tree, such who dying thereon, being lifted up from the earth, *as unworthy to touch it*; being judged for sin, which flowing from *the tree*, the tree is cursed above other deaths, and Christ enduring the *curse*, must undergo the *tree*, by which also; now is taken away the *curse from the tree*, no death since his, being accursed in it self, the sinner being penitent. The Ground near *Cedron* was also accursed, there standing the Tabernacle of *Molech*, as if every thing: or any thing, relating to the death of Christ had been appointed for a curse, so ineffable are the Mysteries of his *CROSSE*, and horrours of his suffering, and yet his drinking thereof: (that is, the enduring, and undergoing of them) exceedingly pourtrays the vehemency of his desire for accomplishing mans happinesse, which all his Sermons, miracles, actings, watchings, fastings, evince, saying still, *I thirst*, but at last conquered, and triumphed over the Devils and men, makeing us this day *to blesse the Lord, in the house of the Lord*, as did our elder Brethren in the day of *Jehosophat*, when fighting against the *Moabits and Ammonits* in this same ground, calling it *Baracha* that is, *blessing*, 2. Chro. 20.

THE curses being removed due to fallen

man

man for sin, maketh no *death*, to be, though the sinner may *dy*, accursed, wherefore in death, the tree is, still, and may be used, though in honour to our *Saviour* the use of the crosse, was abolished, by *Constantin* the first Christian Emperour, haveing seen before his famous battel with the Infidel *Maxentius*, in the South, a shining crosse in the air, with this inscription *in hoc vince*, he conquer'd by which the Church *had peace round about*, Christ sent his Disciples *two and two* into every City, where he was to come to prepare *eyes*, *ears*, *and heart* for his own reception that at his comeing, they might receive the *Holy Ghost*, so eminent was his *thirst*, so longing his desire, whether in earth or heaven, for mans benefit, for mans Salvation.

DAVID in many things was a typ of *Christ* and in this prefigured him also, that as the *Hart panted* after the water brooks, so *panted his soul after God*, *David* in *Christ* was crucified, and *Christ* in *David*, *thirsted as the Hart*, which beast, bearing naturally an antipathy to Serpents, first sucks them out of their holes, then rents them they again when not prevailing by force, clespeth about his horns, lyeth on his back to bit, he for defence rolleth on his back, and bruising them,

slay-

layeth them, with which he is so heated, that he is not at rest, until he drink; the applicableness of which to *Christ* is conspicuous, who by the *power of his breath* commanded the *Devils* out of the possessed, and by lying on his back a few hours in the grave, overcame their greatest force, before which how mightily he did *glocitare*, pant, and roare out, that terrible cry: *My God, my God, why hast thou forsaken me?* an expostulation, in death, shewing the things he suffered, and contents of what we are to do, speaking this for his peoples instruction, in taking inspection in calamitous times, into the principal cause of their distress. where faulty with the *thief*, to say *we indeed justly*, if otherwise sincerity appear in our tendencies to please him, then to plead with him; *Remember, Lord* said *Hezekiah, I have walked before thee with a perfect heart*: why then should I dy Childlesse? why should thy promise made to my Father *David* fail in me?

THOUGH with *Iob* for a while we suffer for secret causes, yet with him let us hold fast our *Faith*; as Christ, not saying, *O God*, but *My God, my God, why hast thou forsaken me?* words that discover so much of a man, that, but, for, *to Day, shalt thou be with me in Paradise*, we might demure upon

on his being God; and in themselves hard to be understood; yet this is perceptible, that in strong temptations, the truth of things being hid, we judge of them, and of our own state, worse then they are, the ingemination, shews *innocence* to be enflamed, because it suffered; *and the affluence* of his sorrows so directed, as to Eclipse in him the wonted consolations in the Fathers fellowship, which though wanting, yet he endured, his own zeal, *unexpressibly* irritating him, for sins removing, *his teeth* on the *CROSSE*, *being set on edge*; because we in the field, so greedily had *eaten sour grapes*.

CEDRON is also said to be black, from it's shadinesse, as being shadow'd by the mount of *Olives*, over which *David* passed bare-headed, and weeping; his Son our Lord was appointed for the same pilgrimage, though not upon the same ground, *David* weeping for his Son, who had moved Rebellion, *Christ* weep'd for sins committed by Rebellion, *David* saw something in himself; meriting that blackness, and therefore, *cry'd*: *Christ* saw that nothing was in man that deserved clearness, yet that his *head might want no oyntment*, and that his *garments might be always white*, he travelled towards this black brook, under *Olivet*,

the very place inspiring this observe, that because of it's fruitfulnesse of oyl used in medicaments, and one of the ingredients of the *Samaritans* recipe, for the cure of the wounded traveller our *Lords death* is declared, proper for cure of our spiritual wounds, for strengthning our weaknesse; in wrestling against principalities and powers, Devils who may by permission embitter our waters; yet as the horn of the *Unicorn*, is medicinal in healing infected fountains; the plunging whereof by it, causing other beasts to drink securely, so application to his *CROSSE*, as *Moses* to the tree, *Exod.* 15. maketh our *bitter waters* to become sweet, our *affliction* to become easy, our *burthen* to become light, he having antidoted their evil; by *drinking*, that is, by *bearing of* them, before us: yet by it our sins shall, our very lusts shall, have a tendency for good, the remembring of *Peters* sin, made him *bitterly weep*; yet may we not say; it made him diligently to *watch*, he afterward not comparing himself with others attested his own *Love*, not falling back again into the *condemnation of the Devil* by overrating of himself.

FILTH or Earth may cause ones hands to scour the better, and after washing to become the whiter, this was designed in his blood

blood (viz.) that we should be pure, white and holy, by washing our selves therein, *his blood* having that property to make our very garments white as in the vision, *Reve.* 7. hinting at that remission of sin, which *by blood* was obtained in the Law; As *Herod* therefore sought this *Holy Childs* life, to take it, and destroy it: let us seek his *death*, that is, *the benefit of it*, that we may live by it and in it, with as great earnestnesse, as he laid it down, for he is said *to drink of the brook in the way.*

IN *the way*, that is, *walking forward*, that is, *takeing no rest*, untill as *Naomi* he had settled his Church, he being that *Goel*, Ruth. 3. 9. the next kinsman, appointed Redeemer of his Church, and by right of inheritance, to betroth the Gentile Church, as *Ruth* unto himself, he as *Boaz* being a Jew born in *Bethlehem*, not by *pulling of his shoe*, but by *being stripped of his garments*, yea *robbed of his life*: Judas lingred as did *Lot*, but was rouled, with a *what thou dost do quickly*, a charge not enjoyning diligence, but evidencing impatience, wishing for, and suggesting sufferance of that, which a treacherous heart had in dissimulation contrived, and concealing from the other Apostles his treason by this declaration, least a moments stay,

had been occasioned by debates and quarrels, which our Saviour so prevented, that when *Judas* asked, *Master, is it* I? least his silence should have betrayd *Judas*, the answer was *thou sayst it*, (i.e) thou hast said it, not I. thou condemns or betrays thy self, not I.

WHEN the band told him, they were seeking *Jesus*, being strengthned by an Angel *Michael*, say some, he being Captain of the Lords host, *Revel.* 12. *Gabriel*, say others, the messenger for his birth, and his name importing the strength of *God* or the man of *God*, fittest therefore to comfort *God Man*; being, I say, strengthned by him, both in a natural way, by *food* as is thought, and *Ghostly Counsel*; he told them, *I am he*, they not knowing his voice, discovered not his person untill he pointed out himself, which voice made them affraid, letting go forth so much divine vertue from his face, mouth and eyes, as to make them *fall before him*, through fear, though armed, their knees (*as no creature is*) being not able, to support them when conspiring against *God*, unless even God whom they oppose, let out of his clemency some emanations of beaming power to uphold them; respiting them from that grave, that death, that hell, which waits upon them, in, and after, their sinful complyance

with

with paultry luſt, to reclaim men, when convinced by wonders, or put to ſtraits, from the errour of their ways, as here was done, *when they came*, as in the Pſalms, *to eat up his fleſh*, in their ſtumbling, and falling, yet the ſecond time he ſuffered himſelf to be taken, checking them for their delay, and ordering his *Diſciples freedom to goe away*, John 18. the ſet time of his departure being come, *his hour* being come, and all things near to be fulfilled, touching his delivery to the *Gentiles* he haſted, as the Sun unto his ſetting, being judged, and condemned, in one night, and that the firſt of his apprehenſion, whereas ordinary judgement, and ſitting in judgement by law, uſe and cuſtome, in other caſes among the Jews, was ſtill in the morning, *Jer.* 21. *Eccle.* 10.

GIDEON trying the valour, or cowardice, of his Army, was ordered to obſerve at the water who *lapped*, and who *bowed* down, ſuch as bowed, were in probability the ſtouteſt, not fearing the enemy, and thoſe that lapped, the more fearful, not daring to ſtoup for drink, if the lappers diſcovered Zeal, ſhewing earneſtneſſe for fight, or thoſe who bowed down, wearineſſe in flight, or whether the lappers were the moſt cowardly and choſen therefore, I diſput not: this

is sure, that our Lord *ran and drank*, that is, hasted to his sufferings, and suffered with hast, dying in the 33. year of his age, resolving not to be old, least the world should dy in sin, and men go to the grave, their bones full of the sin of their youth: and let all the ages of the Universal world be reveiwed, it will be found from the vexations in them; that of all things next being born, *it's best to dy betimes*, was a true saying of the *Philosopher*: but the sins in them, and temptations to sin, encreasing a hundreth fold; the dotage of the world being more encumbred, and plagued with *perillous times*, the end of life being also glory, to be translated by death, with *Enoch* to be taken up to God, early, is a blessing with Divines.

THE first that tasted of death was *Abel*, he was accepted of God, and was in heaven in the flour of his youth: not tasting, not knowing of old age; a center of diseases, a very treasure, continually emptying it self, of *Rheums, Catarrhs, destuctions, gouts, hydropsies, gravels*: to the tormenting of men; all which to evite, as *Joseph* stood before *Pharaoh*, being thirty years old; our *Saviour* beginning, to be about the same age, stood up, preaching of plentiful times, for spiritual food

hood, for the twelve hours of the day; but *night shall come*, says he, and *then no man shall work*, in which time, if the years of plenty be remembred, it shall only make the hunger of the damned, the more biting, which he propheſied of, and forwarned in ſuch zeal, that, in or about three years, he *finiſhed the work that was given him to do*, which was to *take away the ſins of the world*, ſins, both of *ſoul and body*, defraying the *one* in being heavy to the death, the *other* in bearing death, and the inſtrument of his death, for he carryed his *CROSSE*, chuſing that death, before *John the Baptiſts* ſword, or *Iſaias* ſaw, making it as the *tree of life*, to ſtand in the midſt of the Church, communicating it's *vertue*, *fruit* and ſhade, for life and ſalvation, to all the world about, no deadly weapon being capable to ſenſe the fruit of his death, nor anſwer the typs thereof ſo well as that.

OUR Lords *CROSSE* being *David's ſhepherds* ſtaff, *Noach's* ark, *Samſon's* gates, *Iſaac's* wood, *Iacob's* ladder, *Moſes* pol, *Eſdras* pulpit, the *Spouſes* palm tree, *Phineas* ſpear, ſlaying the *Zimri* of thoughts pollution, and *Cosbi* the inventer of lyes, for ſuch almoſt are their names by interpretation, that the plague might be ſtayed from the people

which had been brought among them by he counsel of the first *Balaam*, that is, destroyer of the people, the *Devil* by a *woman*, in place whereof the *CROSSE* affoordeth life and health, by beholding it as the *Jews the Serpent* to be cured, *giving life*, in opening our eyes, as the honey on *Jonathans* rod to see, pursue and overtake our enemies, all by his death; the immensurable pains whereof, with infinit patience he endured; being the more bittering, that it was lingering, for the removing of that guilt, which by mans dallying with, and delightfulnesse in sin, had been contracted.

WHAT he did *typically* here (*viz.*) *drink*, and *really* afterwards did, (*viz.*) *dy*, must *Mystically*, by all his members be followed, the first condition of Christianity, being *self denyal*, and that unto death: for to that must his steps be followed, *Pet.* 1. 2. we have in much pleasure drank of the goblets of Satans mixing, to expiat which the black *Cedron waters* of mortification must be tasted, going forwards with him to *Gethsemane*, by interpretation, a fat, or plentiful valley, as affoording (especially when *Christ* is in it) abundance of good things, new and old, *new* for pleasure, *old* for health; for though in the gardens of earthly paradise, whence sin had

it's

it's rise, there may be pleasant fruits; they are but seemingly so, and if not so, they are only so, that is, *pleasant*; whereas this garden hath store of all manner of all good things; for all purposes, times and seasons: Christs bloudy sweat, having watered it, for excellent products, the Universe being but a wildernesse when compared to those fragrancies, wherewith the garden of the Church is planted, & repleniſhed: which to him who fals in a spiritual agony as *Christ*, religious conflicts, and in earnest sweats, in the resistance of the *old man*, that he may do all according to the will of *God*, shall from heaven be strengthned, as he by an *Angel*: and know that *Grace is sufficient for him*, and in that garden, shall find from self experience, *the bruising of the serpents head.*

PROVIDED he come not as *Judas*, to betray him, or his cause, for love of this present world. the poyson whereof infecting the heart of *Judas* to mercilesse treacherie, eating up the bowels of compassion, made (*to retaliat his crime*) his own bowels to be cast into the earth: yet, not so low, but they stand as a beacon, that we may avoid an evill custome, *pilfring and stealing*, the consequence thereof, an *evill conscience*, and the perfection of that, *the place prepared for hypocrites*,

pocrites and unbelievers: but what *Pilat* said, *thy own nation have delivered thee unto me*, may both *Turk* and *Pagan* say of Christ the lives of Christians scandalizing the nations, through avarice, pride, interest and malice, contradicting that good confession, *My kingdom is not of this world*, securing, *Pilat* from fear of rebellion, or disturbance in his Government, by stratagems of war, or engines of State, whereas by both, we seek not only to invade the territories and dominions of those differing from us; but maligns, corrupts, defames enviously, calling, *away, away* with them, who in principles of Religion, are one with our selves.

AS *Judas* avarice one the on hand, so *Peter's* Arrogance is to be avoided on the other, in going over this *brook*, he also went with *Christ*, arrogating to himself, what was not in him, he seemed as the *Pharisee* to despise others, and gave to his Master a flat contradictory speech, in the vehemency of his supposed constancy; a warning for the strongest to say, *I am weak*, since his fall from the occasion of it a *Woman*, a *Maid*, a *Wench*, pricks the bladder of self confidence, and causes the informed to bear a low sail, least if by his example, doctrine be not drawn of humility, *Pride* become our ruine, as we see

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in those days, in which *holinesse*, that is, *strictnesse*, getting an honourable name, becomes a shelter, a pent house, for more subtile sinners, their subtilty being only in this, (*viz*) *in a high ungrounded conceit of themselves*, from which if we this day arise, it shall be good-friday; *forgetting the leeks* (which by many of you is eat this day as a proper food) *as well as the onyons and garlike* of earthly sensuality, making the breath of our *Spiritual converse*, too too ranky fraught upon *the sour herbs*, of lowly, and repentant considerations, being circumcis'd Israelits, and proper for the *Paschal Lamb* of the Gospel, compensing the dishonour we have given the most high, by sinfull, because fleshly dainties, by the sorrow and sighings, bitter reflections, from a *mortified* because *converted* soul, for denying *the Lord that bought us*, being first remembred by the *Cock crowing*, next by *Jesus* looking, that is, by the *sound of the word*; next by *meditation thereof*, remembring he said, *the Lord resisteth the proud but giveth Grace to the humble*, as the justifying the *Publican* in the parable discovers.

THE ancients in their baptism, did dip or sprinkle three times the baptized, in remembrance of the holy Trinity or the three dayes lying in the grave of the Son of man, that

even

even in this demersion, they might be conformed *to the sufferings of their Lord*; and how hath S. *Pa.* boasted of *his being crucifyed with Christ*? and presseth to the likenesse of his death, for our being crucified, by keeping from the filthinesse of the flesh, and walking with *Zacharias*, *Righteously*, one hand being nailed, that is bound up against the injustice of the world, and with *Elizabeth Blamlesly*, the other hand detained from the intemperance of the world; making straight paths for our *feet* in a prudent heeding of our ways, our *hearts*, and *sides*, pierced with the spear, or sword of the word of God, and thence as *blood and water*, to flow forth, *Love to God charity to man*, crowned with the sharp thorns of inward compunction. *for our folly*, and of outward compassion *for our Brothers adversity*, beholding the solidity of this world; to be but emptinesse of a *Spunge*, and all it's delights as *Vineger*, to the teeth forbearing to *drink of that Myrhe of envy, malice, and all uncharitableneſſe*; wherewith the world doth in extremity, furnish her prisoners and captives, as Christ knew.

THEN may the soul cry, *the prince of this world cometh and findeth nothing in me*, and again, *Father, into thy hands I commit my Spirit*: which at *the bowing down of the head*

in

in giving up the Ghost by dying to sin shall cause thy soul be cloathed with the *fin linnen of the Saints*, and be admitted into the Paradise of joy, the body being hid, during the three days of *suffering* what God shall impose, *labouring* to keep a good conscience, and *grieving* for the abominations of the world; after which, in the morning of the *Resurrection*, by the Ministry of the *Angels*, meet the Lord in those mountains of *Galile*, where of he hath told us, that is in the clouds.

IF any will be so charitable (*as who should not*) to heed and see where *Christ* is laid, remember he hath been laid in three Sepulchers or places, first in the *Unity of the two new Testaments*, which is, as the Virgins womb; next in *the bosome of the Church*, which is as the manger: the third *is Josephs rock*, which is the soul and heart of the elect: watch this last, and *make it as sure as you can, but wake* him not, by the noise, tumult or rumbling of unruly and unholy, because unruly cogitations; which are not pleasing to him; but rather provide oyntments, with *Nicodemus*, of *Myrhe*, in continence and chastity, of spiritual sorrow for all delinquencies, of *Aloes*, in withdrawing from such as are disorderly, and cleansing your selves *from the sin that so easily besets*; makeing a mix-

mixture of both these, by eyeing the doctrine of the *Law*; which requires inoffensiveness towards *God* and *man*: and working them into an oyntment, wherewith to enbalm the poor members of the body of Christ, refreshing them, that their loines may blesse you.

THE *Paschal lamb* was slain in the evening, so was *Christ*, which it prefigured, giveing up the Ghost about the ninth hour, that is, three in the afternoon; he came to give light unto the world, which by his life, doctrine and miracles, he did effectuat, and none hateth him but they *who hate the light*, least he should detect their evil deeds; he came in the evening of the world, to enlighten the *Gentiles and be the glory of his people Israels* he crossed the brook *Cedron*, in the evening before he suffered, still endeavoring to have the end of things good, *Judas* leaveth him in the evening, *Peter* boasted of himself in the evening, he enlightned both, because he forwarned both favoring neither the one, nor regarding the other, looking still to the close of things, a policy, yet Christianity maintains allowing good begginings, but approveth only continuance in good; *Judas* had a fair morning and began well, ended miserably, selling his Master, and buying his own damnation, for three

pound

pound fifteen shilling sterling, *his rendition* of it, not abating one farthing of the guilt, *his confession* at it, not assoiling the soul, for in ordinary law, the money was neither his, nor their's, to whom he gave it; being the price of the highest sacriledge, and of which as of the censures of *Dathan, and Abiram*, God was to have been heir, and by consequence, *the poor*, which the consciences of the *Scribs* knew, and therefore laid it out upon, and for *strangers*, as their own charity, he making no confession of his former theifts, discovered not the manner of his apprehension, *hanged himself*, a sad ending, a fearful close, a dismal evening, of such a fair day as the *Apostleship* presented to him.

IT is much to purchase, but a greater mercy, to secure goodnesse and grace: if therefore there be any good thoughts this day, for *Christ*, saying *if it be so, why am I thus*? with *Peter*, sink not for fear, with him is love and forgivenesse, with *Iudas*, sell him not for greed let not the cares, pelf, or trash of this world, chock that good seed, remembring that *Peter and Iohn*, was only sent to prepare the passeover before he suffered, the first signifieth a rock, the other grace, and such as are established by grace, in their heart, are only they with whom *Christ* the truth of the *passeover* shall be found, *for*

I became

(because with) *the cup of remission of sin*, which shall in the evening of their days, as the bloudy mark, secure them from the destroying Angel.

FRIENDSHIP of old was effiged bodily with an open side, discovering the very frame, figure and position of the heart, without which, it was concluded, true amity and fellowship, could not be secured; and is not true kindnesse represented on the *CROSS*? where bodily our *Lord* hung, with a peirced side, not only shewing, but, the heart emptying it self unto us, pouring forth bloud, and water, not *blood* only, for justification, as by beasts slain, under the Law, but *water* also, for purifying the vessels of the young men, that they be holy, and this visibly from the *heart*, being *sub dio*, *of the Brook*, that is, of the field, not the wells of a house, *dying*, that is drinking at *Jerusalem*, a publick City, at a *passeover*, a holy feast, not in the *town*, but on a *mount*, not *privatly* massacred, but *publickly* adjudged by *Pontius Pilat*, not in the Temple, by Tumults, least Jews should plead a priveledge, but in the open Air, by the hands of the *Gentiles*, for purifying of the air from the defilments of both Nations, clearing it also that he dyed for both, and is as clear *as the parting of his*

ments which yet being divided in *four equal parts*, projects his merits to be open, & to be applied by many in the *four quarters of the world*, & that in the self same day, wherein there passed four glorious occurences, eminent passages in relation to the Church, the day of his death (*though at long distance*) being the self same day, in which *Abraham* was called from *Ur of the Caldeans*, in which the *Israelits* were called out of *Egypt*, with whom went a mixed multitude, and in which *the decree went forth to build the holy City*, to which the Gentiles contributed, these three meeting with this, according to the time of the passeover, and the best computation, denoteth the general influence his *Death*, the last of the famous four, hath upon all the world: and in evidence whereof, he would not dy a privat death, chusing rather to drink of the *brook* in the sight of the Nations, that is, *in the way*.

IT is said he was crucified, with his back to the citty, as if his prophanesse had been so great, that his face was not worthy to behold their holy Temple: but was it not (if true) a shrewd sign of the fulfilling of that propheſy, *I will shew them the back, and not the face in the day of their calamity*, Je. 18? & hath so long taken his countenance from them,

that that wherwith they upbraided *Jesus*, of his being a *Friend to publicans, to sinners*, is now their greatest, and most ordinary employment, in point of trust, among the *Turks*, they being under that disgrace, that in no Nation, are they martial'd or embodyed in an army for the field; and as they alwayes resisted the *Holy Ghost*, and became the murtherers of the *just one*, still they persist in that obduration, seeking the bloud of his followers and Disciples, polluting in their desperate malice, the pure annual celebration of this our *Lords death*, with crucifying to death Christian children, in *derision* of our *Saviour* and oft to their own *destruction*, in the shedding of their own bloud as *murtherers*, and banishing their posterity as the vilest of *miscreants*, as from *England*, *France* and many other places.

II is stupendious, what is recorded touching that mystery of iniquity, the necessity the Jews are in, of haveing Christian blood, a secret not known to many Rabbies, discovered but *An Dom.* 1500. by a converted Rabbi of *Ratisbon*: avouching that they at point of death, annoint the sick with Christian blood in these words; *If he who is promised in the Law and Prophets, be already come, and* Jesus *who was crucified, be the true*

Messi-

Messiah, let the blood of this innocent man, who dyed with faith in him, wash thee from all thy sins, and also conduct thee to Eternal life. So that his blood, upon them, among them, and by them triumphs.

AND of old, after the destruction of Jerusalem, those of *Tiberias* would whisper into the ears of their dying relations, *believe in Jesus of Nazareth, who was crucified whom our Princes slew upon the CROSSE: for he is come, and will judge thee at the last day.*

SO that yet he lives, his *drinking*, being *but in the way* Everlastingnesse or Eternity, having no power upon his sufferings; for by this phrase, *Way*, understand the brevity of his passion, being but to taste of death, which as a sleepy drench, a potion of popy water, had a while dominion over him, and then he awaked, to their shame, sorrow and astonishment, as the wisest of them at this day declare, observing since his death, their desolation, finding no term of their *captivity*, as in the other two, nor promise of a third return to *Canaan*, which either from policy, or conscience, made those *Jews*, who of late, *An. Dom.* 1666. had the eyes of the world upon them, pretending to a restauration, give out that they were the posterity of

the ten Tribs, carried away into *Babylon*, who never returned, and not of the two who did, and therefore not the succeſſors of ſuch, who put *Jeſus* the Son of *Mary* to death, which yet did not hold him, for *wanting ſin*, whereby the dead are fettered in their graves, he firſt *ſtouped*, *drank*, *dyed*; and then *lift up his head*, it being impoſſible for death to retain him; becauſe of innocence.

BUT as at his death, his very diſciples were *offended*, that is, in a Scripture ſenſe, *ſtumbled at the Croſſe*; and it's not to be queſtioned, but ſomething of doubting entered into *Maries* ſoul, as if all her hopes, memorials, relations, revelations, about her Sons kingſhip, Government, Godhead, had been ſo many gracious miſtakes in her, of the Angels Anunciation, ſo it may be, ſome are now offended: and thoſe even good, at this memorial of our Lords paſſion, accounting it Idolatry to ſpeak ſo particularly of his death, at this time; and indeed as *Mary*, ſo the Church of *Chriſt*, which is his *Mother*, is yet wounded by ſlanders and miſreports, and made to *drink of the brook*: and taſte of thoſe black waters: ſome of her Children offer to her; But know, that as *Chriſt* was innocent, for all his *drinking*, and harmleſſe, though *crucifi'd* to death, as *Judas* will proclaim

claim him, though not yet judged by *Pilat*, who found no fault in him, and his wife who accounted him a *Just man*, as he was, *Ceremonialy*, being circumcis'd, *Moraly* being subject to his parents, *politically* paying tribute, *religiously*, for he gave eyes to the blind, knowledge to the ignorant.

IN summe, the *reid heifer* was to be without spot, and he was found without sin, though put to death as seditious, and with seditious persons, executed as most guilty, whence that word *King* is affixed on the *Cross* in scorn to the *Jews*: for except for one crime, two dyed not in one day among them, therefore the three dyed as troublers of the peace; *thou art*, said the other thief *in the same condemnation, viz.* with our Saviour as dying for the same cause with them, and they suffering all for one thing, *viz.* Sedition, *Luk.* 23. yet as Christ, *If I have done evill, bear witnesse of the evill, if not, why smytest thou me?* to me thinks this day speaks to our Opinionators, I say, *this day* in which he was lifted up, and (though innocent) accounting it superstition, to behold him on it, or it to mind us of him; his white robes this day worn, darkly shews his non-guiltinesse; and the voice of our *Brothers bloud*, calling to heaven, it is strange if the sound may not be ob-

ſerved: we find *Pilat* to have been a Baſtard, and in ſober ſadneſſe there is none will condemn *Chriſt*, nor *Chriſts* Diſciples that are legitimatly begotten of the *Church*, whether ancient or modern, in this holy ſervice of attending *to behold the man*: for, know,

THE Church reformed, keepeth this day and others relating to the myſteries of our redemption, expreſſed in ſacred Writ, as *Germany*, *Helvetia*, *Hungaria*, *Tranſylvania*, *Switzerland*, *France*, *Holland*, haveing printed Sermons, in and upon thoſe days preached; and were the leaſt of theſe three memorable things ſaid, to be in the death of Chriſt obſerved, we ſhould not account them Children of the Church, who would condemn theſe there brethren, one is *Patience* be not therefore offended, that the Church primitive obſerved ſuch days, holily, though they could not as they did not, attempt to make them holy: or that the Church Reformed eſtimats them worthy of celebration, being anual catechiſms for edification: the other is *Humility*, and none here ought to be ſo unſober in their talk, or ſo haughty in their own conceit, as to account the Church of *God*, for ſo many ages, not ſo wiſe, nor the preſent Church not pure, nor ſo holy as themſelves; the laſt is *Charity*, and therefore let none condemn

deem them in this their practice, nor us their brethren in our conformity, to which if they assent not, they may withdraw, but not judge, *for the Lord cometh, the judge is even at the door*

IF this will not stop some mens mouths, but will still call *crucifie it, crucifie it*, I shall say more, then *Father forgive them, for they know not what they do*: for as the brazen serpent was lifted up when the Isralites were stinged with serpents, though, as Naturalists observe looking upon brasse is hurtful to those so affected, who knoweth? but as the *Centurion* such who may come, to crucifie this service, or with the rabble to behold *Christ* dy, in a discourse, may go with *Augustine* somewhat affected and smitting their breasts; and though nothing of this be, yet to the patient, *Humble and Charitable Soul*, it is a lifting of him up, for imitation, and let no man trouble these, for in those they bear about the marks of the *Lord Jesus*.

FOR fear of disturbing the good-man of the house, or troubling his family, wherein our *Lord* eat the passeover, and wherein it was made ready for him; among other mysteries, he retired into a *garden* there to be taken by the *Iews*; it being a matter of greater moment to scandalize, to trouble the soul, to disturb the peace of the Church, even in

this particular, in repeating the story of the passion, then some of our pretended Zelots do imagine, the Church in all it's vicissituds, having accounted this a *good-day* indeed, bearing about, and holding up, the instruments and fruits of her Lords death, as trophies of that victory which he had, and she expects to have over all her enemies.

IN it dehorting from sin, particularly from reproaching, or tempting to reproach, the observers of it, least either the curse of the serpent, or the reprobation of the thief be their portion; for as there were three about the tree of life, one condemned for ever, and two pardoned; so about the *CROSSE* (an Embleme of life and Hierogliphick of eternity among the *Egyptians*, and figured upon the breast of their filthy Idol *Serapis*, though not figured as the *Crux Immissa* thus ✝ whereon it is thought our Saviour dyed, but of that *Commissa* after the form of a *Roman* T: whereon also it's given *Moses* lifted up the brazen Serpent) I say about the *CROSSE* there were also three, two carried to paradise, and one left in his sin; from whose punishment, reasons against taunts, upon known sobriety, might be multiplied and drawn, unto that leangth, as to cause the discerner glory in the *CROSSE*, professing their

their belief in him who was crucified and slain, burying him *boldly* in the new sepulcher of a new *becauſe* broken heart this day.

AND if any yet ſay, *the bloud*, that is, the guilt of the contempt of this ſervice, *be on us and our Children*, I ſay again, *fear the iſſue*; for the affixing of a *Jewiſh* taunt upon a *Chriſtian* exerciſe, may have a *Jewiſh*, that is a *curſed* end; the *CROSSE* it ſelf teaching better things, the height thereof, typifying our aſpiring to things *above*, the breadth of it to the works of charity *below*; the length of it perſeverance in that good untill the *end*, the depth of it, that good will of God, in his own boſome yet now *revealed* for our beholding of his Son, finiſhing the work of our redemption.

ACCORDING therefore to the *cuſtome* of the Jews, let *one be releaſed* from death, by judgement, it was done as ſome ſay, in remembrance of their delivery from *Egypt*, at the paſſeover, of *Iſaac's*, with others, from being ſacrificed of *Jonathans* from *Saul*: however let it be our duty in thoſe days of judgement, to let the Church Reformed eſcape, and then we truſt to ſtand not fall in judgement. And as *Annas*, and *Caiphas*, *Herod*, and *Pilat*, at Chriſts death were, ruleing together, pointing at the diviſion, and con-

ten-

tention of the people, yet united, and agreed against him, let us, for his sake, not fal out with one another, but agree, to crucifie those lusts of *envy*, *whispering*, *uncleanneſſe*, *backbiting*, which war against the Church:

WE are not graduats in all Arts, knowing but in part, and ought not to be positive in our determining, *Christ* is dead leaving us an example of *humility*, seldom found in the Chambers of the Censorious, *this day* we preach of our freedome from the curse of the law: and I charge, by the *Lord Jesus*, *judge of quick and dead, and who before Pontius Pilat, witneſſed a good confeſſion*, curse not the day for us, nor us for the day, cry out rather with *Tremel*, that famous *Jew*, when demanded at his death, if he continued Christian? (*Jewish converts though to the degree of Prieſt-hood being to be ſuſpected*) answered, in detestation of his cursed country-men *let Christ live, and Barrabas be crucified.*

AS Kings judge not their Crowns sufficiently honourable, without the *CROSSE* (shewing it's victory and conquest) be on the top thereof, judge your *worth*, to be of *no worth*, if not virtuated by the doctrine thereof, whereby as Friends, or Sons, we shal have happineſſe in receiving, or understanding the nature and wealth of these legacies he left his

relations; Leaving on the *CROSSE* *Persecution* to his Apostles, *Peace* to his disciples, his *body* to the *Iudge*, his *Garment* to the souldiers, if they were such, which is doubted, being rather servants to the executioners, and called souldiers, in a general way as armed and guarding him for death, the number four makeing it probable, his *Mother* to his beloved, *Paradise* to the theef, and his *Spirit* to his Father, which last shall not be received, if not attended with *Marys* teares, *Johns* respect, *Theifs* confession, *Joseph of Arimathea's* a Jew, his justice, *Simon of Cyrene* a gentile his assistance: when Christ in his poor flock, is at a pinch, with Christs own *Purity*, *Humility*, *and Love*, which alone, and together, shall cause thy *conclamatum est*, or *consummatum est*, thy end, to be happy: for then *its finished* (i.e.) the Law, and Prophets in thy obedience, and the desire of the holy Angels in thy conversion.

BUT whereas some think *Romes* doctrine is here asserted, alleadging we symbolize with *Papists*; know it is not *Romish*, *though taught at Rome*, but the doctrine of the Church taught in the purest times that were, and of the Greek Church, that is, enemies to *Rome* more then we: and as the *Jews* made Christs death the *medium*, or mean, to keep

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the *Romans* from them, and it proved the very cause that brought them, it's evident the Reformed Church might say to such concluders, (for this and several other positions and inferences,) *verily, verily, one of you shall betray me.* &c.

THANKFULNES for our mercies in enjoying the truths of the Gospel, might be more becomeing, that our eyes might be towards him, for *Grace, Mercy, and peace,* from his *merits blood, and wounds.* and what ever properly may be produced and effected by them, walking after that light shewn us by oyl from him the *olive*, in the religious performance of *Borgius Duke of Gant,* who seven times a day, presented himself before *God,* praying for seven gifts, conform to that seven times, our Saviour shed blood, desireing *for the honour of the Circumcision,* to attain wisdom and chastity, for *what he shed in the garden,* knowledge and abstinence, for *what he shed in being scourged,* tenderness and charity, for *what he shed when crowned with thorns* humility and fear *what he shed, when his hands were nailed* counsel and compassion, for *what he shed, when his feet were pierced,* courage and perseverance, and *for the blood which issued from his side,* godliness and patience, that being therewith sprinkled seven times,

as

as the leaper under the Law, he might be pronounced *clean*, that as Christ himself said, *when I am lifted up, I will draw all men unto me*; he might do that *all* in men, that is, all spirits, souls and bodies, being raised, that as *sinners* we may detest our follies, as *penitents* receive hope, as *Just* prepare for the *Crosse*; apprehending with all Saints the extent of the love of *God*, revealed by it, answering in carriage and manners to our Saviours triumvirat, the three beheld him in the garden, having *Peters confession*, owning him for the Son of God, *Johns affection*, in standing by him to the last, *James devotion* in fervent calling upon him, for it's said his knees were hard as a camels, by frequent kneeling in prayer. By which, despair being closed up, there shall never be cause, finally to say, *my God, my God, why hast thou forsaken me.*

FORSAKEN, may be *Ierusalems* proper name, as it was once her nick-or by-name, *Isa.* 62. 4. once the *Ioy*, now the *scorn*, of the whole earth, formerly for her inhabitants delight, and to Forrengers admiration, her coasts furnished her with abundance, of necessaries, of delights, her meadows storing her with *milk*, her woods sweetning that milk with *honey*, her vallies storing her with *wheat and barley*, her mountains as high in charity

charity, as in height, (*though brassy bowels*) out of compassion heated themselves, and in case of reluctancy, did beat and knock one another that she might have plenty of metal, for her strengthning, 8. *Deut.* 9. And she her self thinking it dishonourable always to take, gave them again gold, silver, pretious gums, spices and honour, in such plenty that *Israel* became *the glory of all the Lands*, Eze. 20. 6. Yet now hath not wherewithall to buy her self bread, save what relats to our glorious *Saviour*, his sepulchre, and it's temple being the greatest ornament within or without her walls; besides which, so insignificant is her port, that when *Selymus*, the Turkish Emperour, came on purpose, to behold so fam'd a place, he almost disdained to take on nights lodging within her avenues and quarters: her pristine, and Jewish glory, lying contemptibly in the dust, the very ground where *Solomons* temple stood, being covered with a Mahometan *Mosk*, into which if any *Jew* enter, he is certain to meet with death at his comeing out.

AT such a distance hath her *Lord & husband* put her for multiplyed adulteries, and so tartly hath he drawn up her *bill of divorce*, that neither the Art, power, reason, indulgence, grants, priviledges, *Heathens, Egyptians*,

tians, Iews, Christians, Turks, could ever cause her have a good coat, a clear face, much lesse a fair one: Christianity was at much pains, for pitys sake, to have her restored to her Lords bed, and for fourscore years, was their Kings and Patriarchs of Jerusalem, in Jerusalem, fighting for and preaching up our Lord Jesus, but in the most perswasive entreatings, and more earnest solicitations; I mean their *bloodiest*, and most *chargeable* encounters, to preserve her, there were seen and heard almost, as many hundreths of terrible visions, astonishing cracks, and sights in the *Heaven, Earth, and Air*, evidenceing heavens dissent from such amicable proposals; *God* resolving in probability, to make her a cast-away from Royalty, since she *crucified her King*, having only a name among the many empty and flaunting tittles of the great *Turk* and the *Catholick King*: both as relateing to *Christ*, the last without honour, the other with much profit, arising from the customs, and imposts, exacted of pilgrims whom cnriosity, or superstition, shall conduct unto that soyl, where if any will engadge, to avoid dishonest gain, reconcile differences, shun the company of infamous persons, refrain from swearing, perjury, blasphemy, drunkennesse, and pay some money,

ney, undergoing some ceremonies, he may by the *Pater Guardian* of the *Franciscan Convent*, be *ordained a Knight of the holy sepulchre of our Lord Iesus Christ, in the Name of the Father Son and Holy Ghost*, of which order (as most seemly) the most Christian King, is, or was Soveraign.

HOW should our *Christian* Cities flourish, in the sight of the Nations, and the Theaters whereon our Lord conquered, and triumphed over all his adversaries: I mean not the places whereon, as *Bethlehem*, *Gethsemane*, *Mount olivet*, and the rest, but the Registers wherein these things are recorded, as S. *Mathew*, S. *Luke*, S. *Paul*, and the other *Apostles*, if all that Travelled through the *Holy Land* of the Christian Dominions, were qualifi'd for this Honour; But to our shame as *Turks*, in *Ierusalem*, we make advantage, our scope, in designing honour to the *Gospel*, so far crossing it's true intent of *Godlinesse* as it's crosse, th'warts the projects of our self-seeking, lucre, gain, betraying in kissing *Christ* a-fresh in our covetous enterprizings, and crucifying him, while we Crown him as a *King*, in the blasphemeing and villany of our actings.

BY the Mapps of *Ierusalem* in Christs turnings, and returnings, from *Annas*, to *Caiphas*,

Caiphas, from him to *Pilat*, from him to *Herod* to *Pilat* back again, from *Gabbatha*, to *Golgotha*, that he travel'd the best & greatest part of the City over, is visible to be seen: he rendring thereby his passion more publick: and offering the fruits thereof unto as many as would, or will by faith, come forth to behold him; hath he not travelled through our lands and Kingdoms? and as curſed Jews have we not scorned, mocked, compelled him to bear his *CROSSE*? in our charging him with deplorable actings, the most inhumane butcheries, pretendedly said to proceed from the zeal of his Spirit? Is he not dayly in his members persecuted by our uncharitable talking of, and walking before one another? whereby ruine may easily be predicted; and a divorce suggested ready for sealing, that we may abuse Gospel-priviledges no more? as is seen in that *Babylon where our Lord was crucifi'd*, wone once from the *Turks* by the slaughter of twenty thousand of them, by the sword of Christians upon a *Friday*, about *three in the afternoon*, as if for once *God* would beautify Christian verity in that Unbelieving City by putting it in their hands, who professed the *Gospel*, and who wore the *CROSSE* on their cloathes; the same day and hour, his Son dyed upon the *CROSSE*.

FROM which let us fear least *Mahomets* growing greatnesse, occasioned by our Unchristian broils, provoke God, to make him become a scourge, and a *CROSSE* to our Cities and Nations, pretending adherence to the Gospel, but not receiving the same in the love thereof, by *bowing down our heads, giving up the Ghost*, in walking with all lowlinesse of mind, and dying unto sin.

MYSTERIUM PASCALE,
OR THE
MYSTERIE
OF THE
RESURRECTION
of *Jesus Christ*, unfolded, and applied.

Pasch. *Easter.* } Sunday, *April* 3. *Tolbooth* Church, 1670.

PHILIP. III. X.

That I may know him, and the power of His Resurrection, *and the fellowship of His sufferings, being made conformable unto His death.*

THE holy men of *God* in Scripture, mentioning the death of *Christ*, seem oft, as posters, to haste from, and briskly to exped that subject, intending to lodge, *that is*, to insist upon, and rest in the doctrine of the *Resurrecti-*

on: not slighting his *passion*, as if not comfortable; but because not satisfactory for *Gods* justice, or *mans* happiness, unless the rising from the dead be a consequent thereof; he stiled himself *the first and the last, I am* said he, *he that liveth, and was dead, and behold I am alive for ever more*, Revel. 1.

SO our *Creed*, as fearing to damp *belief*, goeth forward in haste, omitting many glorious passages, in being *crucified under Pontious Pilat*, unto *the rising again the third day*; *It is Christ that dyed*, saith S. *Paul, yea rather, who is risen again*, Rom. 8. and verily it is usual, to see his dying, and rising, handed together, they being the cementing matter, whereby *God and Man*, the *Soul and Happiness, Joy, and the Conscience*, perfectly, inseparably, knit and united in one: for, what ever felicity can be concluded from the vertue of the *latter*, depends upon those promises, which evinceth the truth of the *former*; *seeing him dy*, that is, perswasions of his *Death*. the knowledge of which *death*, and the fellowship of his *sufferings*, that is, *being made conformable to his death*, being only the proper and effectual *mediums* of *knowing the power of His* Resurrection.

HERE the Apostle discovers his desire of knowledge, and next to benefit thereby, mean-

meaning, the righteousneſſe of *Faith*, that is of *Chriſt*, in point of *doctrine*, about his *Reſurrection*, and his imitation of the other, referring to *practiſe*, in being made conformable to his death, ſo that we are enforced to ſpeak firſt, with *Peter*, and before him with *David*, of the *Reſurrection* which is not rightly known, untill the vertue, efficacy, and energy, of his death be underſtood; conſiſting in the expiation of ſin, liberation of guilt, acquiſition of righteouſneſſe, and the hope of immortality, the ſcope and tendency of the *Reſurrection* being perfectly and inwardly, for the applying of theſe things as from it, towards our ſelves, he being *delivered for our offences and raiſed again for our juſtification.*

CONCEIVE him dead, ſealed, watched, & writ upon his Tombſtone, *here lyeth Jeſus Chriſt, of Nazareth, who was crucified, An. M.* 3982, *Ætatis ſuæ* 33. yet by power did make a ſpoil of death, his *grave cloathes*, thoſe enſigns of mortality, laid by, baffling the envy of the *Scribs*, the fury of the *people*, the force of *Herod*, and in one morning confounded all the adverſaries of his life.

He dyed about the ninth hour, about three in the afternoon, *order* ſo requiring, for about that time, (*viz.*) in *the cooleof the day* Adam

was cast out of *Paradise*; about which time also, it was congruous, for the second Adam, to make his entry therein; both in the evening, enjoyning all, in the *Mystery*, to dy unto the worlds pleasures, before night, that is, the *eleventh hour*, which was, to the *master of the Vineyard*, the time of payment, not of calling unto work.

BUT least we speak of, *(as the woman sought the living among)* the dead, see him raised, *for he is risen*, and that while it is yet *dawning*, at break of day, directing us to infer, that he was no more to dy; the linnen napkin within the sepulchre, giving caveats to us against the surmise of his after using such apparel: *Lazarus* indeed *came forth, bound hand and foot*, with grave cloaths being afterward to wear the same robes, not so *Christ*, death having no more dominion over him, *Rom. 6.* being swallowed up in victory, as *Moses* rod, swallowed up those of the Magicians, as the wide *Ocean*, doth the smal drop, in which it is to be more seen, as the *Sun* the dark cloud, which it either scatters, or illuminats.

THIS Lyon of the tribe of *Judah*, overcomeing that devourer of men, even in the grave, his deepest den, resolving from first to last, for conquest, in the *Manger*, in the *Hall*,

on

on the *Crosse*, in the rock, their mocks, their blasphemy, their swords, their guards: for had he been possessed by the tomb, or his holy body seen corruption, after his Viniger and Gal, what benefit had men accrew'd by his death? It was therefore a religious error of *Mary Magdalen* and the other *Mary*, to come early to the sepulchre, with oyntments, being grounded upon their thoughts of finding death; whereas he was up before, to take possession of his new purchase, having so punctualy payed the contracted-for sum for sin unto the *Father*; thereby becomeing *Lord of heaven*, and heir of the utmost coasts of the earth.

MAKE his *Resurrection*, a question, and for once put it to probation, *Davids* seed, in whom the Kingdom was to be established, 2. *Sam.* 7. *Adams* sleep, and his awaking out of that, after *Eva* his spouse had been forming, the *promise* of ransoming from the grave, *Isa.* 13. *Isaac's* delivery from being sacrific'd, in the old Testament, an *Angel* from heaven, *Christs* own prophesy, *Peters* testimony, *Thomas* believing in the New, doth almost overstock us with sufficient proofs: his *eating*, *drinking*, *walking*, *talking*, priviledging the expression, yea the simplicity of the arguments brought against us by the

Jews, evidenceth it's reality: for if he were *Stole*, why was he not reſceu'd? If by his *Diſciples*, why were they not queſtioned? and if either of theſe be *true*, how is it known to them, ſince the *watchers* declare they were aſleep? what more? the order and neatneſſe in diſpoſing of the grave cloaths, the confident declarations of the pious women, and the calamities the Apoſtles chearfully underwent, evinceth the *Reſurrection* to be no fallacy.

IT was attended with that *power*, that the *watchers became as dead men*, when they came to apprehend him, or *to eat up his fleſh, they ſtumbled and fell*, amazed at ſome diſcovery of unexpected Majeſty; but here, beholding an *Angel*, from heaven, preparing to liberat the innocent, it was juſt on the other hand to ſtrick, *as* (if not altogether) *dead*, the guilty, and give check to unbelief, eſpecialy when heaven is at pains to refute impertinencies, as their keeping was, ſince it flowed from cruelty not piety, earth alſo labouring, by an earth-quake, to invalidat their ſtrength, ſhaking their greateſt confident, that is, their armes cauſing them unfit to handle the weapon, their ground diſableing them to ſtand, their authority to keep him in the grave being recalled, by a ſtronger then either was *Pilat*, or the *Councill*.

FOR

FOR yet once more was the earth to be shaken, *and the desire of the Nations* then *to come*, which was the *Messiah*, that is, *Christ* sent to all Nations: for as at the giving of the *Law* their were Earthquaks, and shakeings, even in *heaven* by the thunder, and smoak, shakeings of the *Sea*, at the makeing way for his people, *so once more he will*, as in *Christs* suffering, the *sun* was darkned, the *rocks* rent: here at his *rising*, there was a shakeing of *hearts*, upon earth, and moveing of *Angels* of heaven, *some* being shaken out of their dumps, doubts, fears, and sinful carnal condition: *others*, not desireing him, being shaken out of their wits, out of their lives, out of their armes, and justly, having refused him whose face was lovely, and society desired, by all Nations, by Angels, and Men unto whom they should run, as the *camp* to the standart, as the *eagles* to the carcase, bringing as subjects to their Prince all their desireable things, offering unto him not only of the *best of the fruits of the land*, as *gold*, *frankincense*, *and Myrhe*, but the choisest of their hearts, as *love*, *fear*, *joy*, *obedience*, which all Nations ow unto him, and the *elect* have payd, being *shaken* with the wonder of so great a mystery as his *death*, and rising again from the *dead*, which the unbelieving

Jews

Jews denying, and mercenary *Souldiers*, striving to obstruct, *he that sitteth in heavens did laugh* at the confederacy, and said in spite of them in the morning of the *Resurrection*, *thou art my Son this day have I begotten thee.*

THE mountains skipping like *Rams*, and the little hills like *lambs*, to respect him in his exite, from the *grave*, and prepare his people to admire, believing his heroick atchiefment, of subduing *Hel*, *and Death*, curbing by it, and shakeing their insolence, who cry'd, *we have no King but Cesar*, and said, *crucifie him*, *crucifie him*; but on the other hand, comforting his followers, *with a fear not ye, for I know that ye seek Jesus, he is not here, for he is risen so* that the Church may salute *Jesus*, as the Angel *Gideon*, *the Lord is with thee, thou mighty man of valour*, Judg. 12. for hath it ever been heard, since the beginning of the world, that any wrought wonders in their death, or that wonderfully raised himself again to life, *Jesus* excepted? whose *Resurrection* is the *sine qua non*, of the joy, in all believers, the living having no hope, no comfort, save in it, and by it.

IT was refreshing news to the eleven, and unto these two, unto whom he was seen in breaking of bread, and so much the more cordial was his perception, that he was at first

first concealed from them, having wrapped up the face of his Humanity, in a skreen by the power of his Divinity, which no sooner drawn aside, then they behold the *Lord* that bought them, which brought new life, and vigour to the heart-broken, and doubting Disciples, breaking that silence, which for grief had been more *then half an hour in the heaven* of their society, where sorrow had caused muteneſſe, about fourty hours, *(for so long it is reckoned he lay dead)* *Adam* after the ejectment from paradise, is never recorded to have spoak, and after the second had admittance, we can find among the *Apostles* little mirth, but now all *preach*, and *teach*, *Angels* descend, *women* walk, *Peter and John* run, *the two talk*: whence the Church of old, this day sung the Psalms of *Invitation*, inviting all creatures to praise the Lord, because *Iesus* who was *crucified*, *is not here*, (viz.) in the grave, *but risen*, *come* said, the Angel, *see the place where the Lord lay*; affoording matter for deep contemplation, *Iesus*, discovering the truth of his being Saviour, *who was crucified*, a holy abridgement and true repetition of his passion, *He is not here*, discovering the truth of his being dead, and his once being there, *come see the place, where the Lord lay*; by *Lord*, acknowledging the

the soveraignity of *Jesus*, and by the word *Lay*, enforceing a belief of his rising.

THE *Jews* craved a sign; and those that mocked, said, *come down*, and we will believe, but that being the time of suffering, he disdained the motion, the sign of the Prophet *Jonah*, which was of *rising up* and opposit to their coming down, being appointed, all other signs were rejected; and because that of *Jonah* was fulfilled, let's believe, and go before him unto *Galile*, by interpretation, *transmigration*; or going over, that going from infirmity to vertue, from mortality to eternity, from contumely to glory, we may more fully participat of those fore-expected joys, in being treated, *yea* feasted in the company of our ever to be adored Saviour.

Worshiping our Lord, begining to practise, and celebrat our Sabbath, when the Jew rendeth his, acting not only contrary to him; but spiritualizing his superstitious deportment thereon, he will kindle no fire that day, *let us blow up that of the spirit*, in the hearth of our hearts, for elevating our thoughts, and raising our minds upward, heavenward, to this day *they alleadge the destruction of Jerusalem* solely to have flowed from the neglect of the Sabbath, *in putting no difference, between the holy and prophane*, Ez. 22. Let us compute it's

desolati-

desolation, to spring from the innocent blood shed on the preparation day, for the Sabbath, and in hiding their eyes from the *Lord of the Sabbath*, they will not put so much as their finger, to any servil, or country work, *let us not fear, to exercise our selves about works of piety, charity, or necessity with both our hands*, our Lord giving us example, whose servants I mean the *Christians* whom they keep, being put by them in this day, to their drudgery, which yet and by the way might be rectified by Christian laws and magistracy, if they will not writ, nor blot out what is written on that day, let *the errata's of our soul be reviewed, and weekly faults be exactly corrected, that the* next weeks impression, of our civil, or spiritual converse, may be both more clean, clear, and holy, being emended from our former mistakes, by religious watchfulnesse, and future taking heed, do they knock on the door when calling unto a preparing for the Synagogue? *it is seemly for us to provoke to love, and to good works.* They will not on that day, begin a journey, and justly having killed him that was the *Way*, yet let *us walk, and be undefiled in the way of the Law of the Lord, keeping our feet from the filthinesse*, that is, *our affections*, from those lusts, that are in the world through sin; they

they crowned our Lord with thorns, *let us adorn both his holy Temples, in exalting his two fold nature, by a firm adhering, to the truth thereof*, and laying out for him and his, the best of our substance, somewhat of our rich possessions, entering by the gate of the *Church*, into that of *Paradise*, from which impenitent *Iews*, as the Reprobated Theif, are for ever excluded.

The sixth Psalm, and the twelth are entitled *pro octavo*, for the eight in the Vulgar translation, from which some will have many mysteries to emerge, particularly, the change of the Sabbath, for respecting our Lords entry into Jerusalem, in our computation on *Palm Sunday*, the day of his rising will be one of the seventh, but not upon the seventh, the prophesies therefore, and conquests also of our Saviour, to be by us celebrate in the *Church* the eight day after that account, will be the *Lords day*, in the new Testament, beginning our holy day, when the murtherers of our Lord endeth his Mosaical weakly feast, it is nearer to affirm that as God had Circumcision, Sabbaths, and other rites, to difference his *people* from the masse of the world, it is fit to have now, some difference to discriminat his *Church*, and since there is a change of the *Temple*, of the *Sacrifice*, of the *Circumcision*,

vision, of the *Paschal supper*, of the *Priest*, a necessity may easily be suggested, of an alteration of the *Sabbath*, heightned when we consider that *Christ* came to work a new creation, *Isa.* 65. for which, a celebration of an old Sabbath, had been incongruous, and his kingdome beginning from, and his resting dated at the *Resurrection*; how consonant is it, to name this day, *the Lords day*, and in the proportion all it's followers?

HIS sleeping or resting on the seventh day in the grave, typifying that the old Sabbath dyed with him, as all other changeable ceremonies of the law, which none ought to judge us in respect of a *Sabbath*, or a *holy day* since Christ hath triumphed on the eight, let us rejoice, beholding as badges of his victory, the scares of his wounds, the print of the nails, the wound in his side, not only as probable tokens of his rising, but as jems to adorn his royal body, as a testimony of his victory; and as some think, to be seen yet in heaven, that as in his Church militant, he hath *bread, and wine*, continually as visible memorials of his bloudy agony and death, for his peoples stronger *confirmation*; so in the triumphant, the scares of his wounds, remain in his body, before the glorified, for more fervent, and eternal *Jubilation*.

THESE

THESE same wounds, when seen and felt, besids his own faithful Testimony, so strengthned the Apostles, that the ghastly frownings of an incensed crew, in this wicked world, was but a whet-stone to edge their zeal, for publishing this truth, this glorious truth of the *Resurrection*: for though it be said he was *stole*, yet who durst rouz this young *Lyon*? and a little more money, would have made the Souldiers tell another tale; he quickned in the grave, by receiving in the second time, his soul, then rose from out of the grave, astonishing death, amazing the keepers, yet so heartning, and heating his Disciples, that they spurn and disdain the threats of men; accounting all the worlds wrath, or fawning to that degree of naughtinesse, as to compute it *dung*, *in comparison of the excellency in the knowledge* of the rising from the dead, all created beings in the power of man, being but a cypher to the *Resurrection*, Christ by it; and in him, themselves conquering, and flying above all the pouder Crakers, the ungodly should frame or fire, to disturb the power of it's *Doctrine*, or the progresse of it's *publication*, the voice of all the Martyrs being like the call of *Heliodorus*, who refusing to sacrifice to Idols, and being tormented for denyal, cryed out aloud, *O Lord Jesus Christ*,

assist

assist me, and when the crown of the Church is now beheld, to have been but made the purer, by the fires of devouring persecutors, and the ancient *Stanza* or holy *Doxology* of our Quires, now heard in giving glory to the Father, and thought upon, who so dul as not to anticipate the rehearsal, and suggest the fam'd answer given to the same Martyre, is yet returned to all Saints witnesses, and confessors, *be not affraid for I am with thee?*

FOR s unhurt with torture, how have the *heathen* and *Jews* been braved, and outbraved by Christians through the hope of the *Resurrection*; *Paul* was thought mad, and *Heliodorus* thought a witch, but he call'd, *my Charmes, my Art, my Craft, is Christ*; and demanding respite for three days to advise what to do; he repaired to the Idols Temple, and in fervent prayer obtained from heaven, the falling of them all like Dagon; for which being set upon a fresh, he made ample confession of the truth of Christ, yea his tongue being cut, he preached *heaven-ward* with his hand, untill he was slain rejoyceing in hopes to see *God* in his flesh; desireing also to depart and to be with *Christ*.

BY the *Resurrection*, the Believer hath a privative and a possessive good, the first containeth an abolishment of hell, and death, that

they be not the portion of his cup, *Christs* appearing to be the Son of God by it, haveing brought life, and immortality to light, is the substance of the other, 2 *Tim.* 1. opening the gates of Death, a *typ* of the resuscitation of our mortal bodies, having made our peace, by defraying as a surity, or cautioner what we were endebted to justice, whereby we are accounted just and righteous before *God*; his egresse from the prison of the grave, testifying a discharge, and mans assilment: whence still to our being *condemn'd*, there is oppos'd, his rising: *for who shall lay anything to the charge of Gods elect? it is Christ that dyed, yea rather who is risen again*; and in this righteousnesse it is, wherein S. *Paul* desires to be found, makeing it his own by faith: and rejoyceing in his own security thereby, blessing God for that victory, which in Christ he himself obtained, the day book of his sins being crossed and the head of his adversary bruised, by the substance of the Crosse in the power of the *Resurrection*, which so far virtuats his life, that as raised in Christ, he accounts not himself any more in this world, haveing his *conversation in heaven*, not regarding the knowledge, even of Christ, after the flesh as did not a latter *Saint*, who seeming to behold his Saviour in bodily shape, *visionally*

daily, cryed out, *Lord keep that sight from me here, but let me behold it in thy own Kingdom in the other world.*

RISE therefore from your vain conversation, from your graves of lust, your reward, is slighting Christ, or selling Christ, being no other then what the Patriarchs had, when they sold *Ioseph*, or what *Iudas* got, when he betray'd *Iesus*, viz. *shame and fear*, which whoso would avoid, must follow him, who is *the way* to young beginners, the *truth* to such as affirm, and *life* to those that persevere, the *way*, to them that ask the, *truth* to such as have found, the *life* to those who passe, the *way* to them who travel, the *truth* to them who rest, and the *life* the righteous do enjoy, all procured by the death Christ underwent.

IT is said the lyons whelps lying as dead, three days after birth, are awakned by the roaring of the Syre: certain it is that after three days this lyon of *Iudahs* trib, was raised by *God the Father*, for thogh his rising be attributed to the *Spirit of holinesse*, Rom. 1. as also to *himself*, having a *power* to take up, as well as to lay down his *life*, John 10. yet it is also expressed to originat from the Father, *for God said Peter raised up Iesus*, Acts 2. scattering the least mist could arise from doubts, temp-

tations, or surmise, improving faith against all stumbling blocks, the holy Trinity joining in one for *Christs* manumission from the grave, all being reconcil'd to man in his Saviours actings upon that particular, the Lord God, who had sentenc'd *Adam*, raising the *Son*, who was *God*, and by the *Spirit*, who with the *Father* and the *Son*, is one, all equally willing, equally appearing for, and equally approveing what by the determinat counsel of the Father, was under agitation, in that affair.

SHEWING withall, that as *Christs* manhood, was raised by *God*, through the *Spirit of holinesse*, so the quickning of man, against the deadnesse of sin, ignorance, and unbelief is the sole work of *Omnipotency*, which alone can remand back, the Spirit of sanctified illumination, men possessed, in the loins of their Father *Adam*, and adapt them by a *receive the holy Ghost* to walk as *Sons of God*, not of men; yet as nothing quickens except it dy, so neither can the sinfulnesse of sin, be taken away, untill man know he is *sold under it*, and by it betrayd as by a *Judas* into the hands of the Devil, who hath the power of death, that is, of *executing*, *not sentenceing*: which conviction of heart, only maketh man to dy with *Christ*, and necessarily must preceed a rising with him.

TO some it is true, *Christ* is not yet born; such are the lofty Spirits, the touring souls, behaving themselves not as *Children* weaned from the mothers breast, but as so many *Gyants* begotten of some *Goliah*, and born of some radiant *Amazon:* which conceit maketh them conceive themselves some great body, and being contrary to our Lord, who was born a *Child*, that is, for *humility*, and meeknesse debonaire and affable towards all, soar in their carriage, and *Pea-cock* like, mounting in the sun-shine of their own vain glorious imagination, as if with the *Pea-hen*, all must then be in love with their mistaken transcendency, and couch to the shadow of their greatnesse, whereas quite contrary, self denyal, religious pensiveneſſe, *for the losse we have had, for the things we want*, a reversing of the Escutcheon of that excellency, which fortune or parts have bestowed, because ensigns of our mysery, and badges of our poverty, tokens of the infamy *because sinfulnesse of* our birth, are still in those true *Children* moraly, and in their own esteem *little ones*, to whom belongs the Kingdome of heaven.

TO others he is not yet dead, these are the carnal, the fearful, the sensual minds, who desireing to live in the affluence of fleshly

pleasures, flye from the *Crosse* as a bug-bear, and sailing in the Pleasure-boat of a bare profession, in the least cloud gets into the coast, snugging under the wind of alluring comforts, hat's nothing more, then to ride out a storm, with the warelik builded and storm prepared for Christian, knowing he cannot weather out the tempest; and judgeing himself no further in safety, then that the next step lands him on the shore of ease, delight, and tickklish pleasure: where, loving this present world, he embraceth it with both arms, saying to tribulation, *at a more convenient time, I will hear thee again in this matter*; and so with *Peter* denying (*any soul saveing*) knowledge of *Jesus*, chuseth the warmth which the *fire* of the *Mammon* of this present world doth affoord, accounting beloved *Paul* mad, for (*because of the Gospel*) enduring a storm, or abideing a night and a day in the deep, judging the cargo of a soul not to be valued at so high a rate, that the losse of the vessel of the body (which is but the hull of man) should be suffered, to endure such hardship for it's security.

TO others he is not risen, these are the thunder-struck, the conscience-smitten sinners, who with *Josuah*, ly all day before the *Ark of the Lord*, complaining of

flams,

flams, kindled in their souls, through wrath forceen, being invaded by sudden incomes from above, as by *a troup*, before the Lord himself come to pul down, and to destroy, to sentence, to condemn; with *Mary Magdalen*, they cry, *who shall roul us away the stone?* of our sadness, loathfulnesse, hard-heartedness, and bitterness? O wretched men that we are, *who shal roul away the stone from the Sepulchre* of our hearts? from the sight of our eyes? and in pithy Harangues, debats upon their own misery, because of transgression, with broken pauses, again feelingly sigh, because of aggravated circumstances, calling out with that convert *Thais*, who having led a life unchast, and purchas'd great riches, by unlawfull embraces loathed her self, and casting away her wealth, not daring to name *God*, her ordinary prayer was, *O thou that made me have mercy upon me.*

BUT there are to whom *he is risen*, making them to rejoyce, with exceeding great joy, becomeing rivals, even to *Angels* in point of exhileration, rising from the deadnesse of rottennesse, and filthinesse darknesse, and horror, found in the vault or grave of polluted *Adams* offspring; having the lively colour of a sanctified countenance in the face of their conversation, by being conform to the

amiable aspect found in the behaviour of the old *Saints*; which if denyed, they answer as the blind man did the *Pharisees*, one thing we know, whereas we were dead, now we live, and behold the things that are above, not bowed down as before, but makeing straight paths for our feet, towards the mysticall *Galile*, to see our Lord, avoiding the search of these Finical Apish, Trivial, & poor things in the valley of this world, to enquire after, 1. *what is in that mount to which he hath ascended* and 2. *whereof he hath told us*; for remember, to seek the things, to affect the things that are above, to be dead with Christ, and then to live like him, are the only four scriptural tokens of a spiritual *Resurrection*, flowing from the power of our *Lords* rising from the dead.

OUR elder brethren the Jews, keeped one passeover, and their first at their comeing out of Egypt, *Exo.* 12. another was observed in their journey through *Sinai*, *Numb.* 9. a third at their entry into the holy land: that *Christ* is our passeover; and that he is the lamb of God, and that this is our *Paschal feast* in the truth verity and substance of the old rite of eating the passeover, is clear and evident; yea let the Mystery of that lamb be reviewed, and both the Christians duty, and the Christians Saviour, are beautifully delineated,

nated; a lamb pourtrays Christs meekness, innocency, and harmlesnesse, that the lamb was to be of the *Male kind*, respected his courage, activity, and Spirit; it's *spotlesness*, his undefiledness with guilt or sin; it's being a *year old*, the perfectnesse of his age, and ripeness of understanding, exactly qualifying him to preach; it's takeing in the *first moneth*, shews our duty of consumeing the whole year in Gods service, the first moneth whereof being consecrated unto him, by this formal worship, points out that he is enfeasfed of the whole; that it was to be in the *fourteen day of the moneth*, sheweth Christs comeing in the darkness of the soul; and with full Moon clearness, shins for secureing it against the darkness of error, and the *evening* doth so evidently publish his comeing in the last days, or ages of the world, that it needs no remark. That it was to be eaten with *unleavened bread*, banisheth malice, and wickedness, this day from the houses of your hearts; that it's *blood was sprinkled upon the door*, is but the necessity, we stand under, of haveing our hearts purged from an evil conscience; that it was to be *rosted only*, not *boyled*, is but the wholsomeness of the Gospel of peace, and imply's it's good nourishment, and that the Doctrine

thereof

thereof is not pleasantly to be handled, according to the soft, or easy tempers of men; that *nothing was to* be *left of it*, enjoins nothing of Christ to be reprobated, slighted, or set by and that no *bone of it was to be broke* discovers, that as Christ lost nothing by his passion, so by nothing since is he to be overcome, or hereafter to be superate.

COMMONLY we call this feast Easter, from *Eoaster* an old *Saxon* goddesse, whose feast was either in, or about this time celebrated, but the name *Pasch*, (i e.) a going over, a marching away, is more *holy*, more divine, more Scriptural; and the *Resurrection* falling upon the *Pasch*, rather to be used for our instruction, in keeping this feast, which who so would keep with *Christ*, (who on it passed from the grave) and his holy *Church* must keep it, with the sour herbs of sorrowful contrition, as nobly resolved *to hold fast the profession of our Faith* against all difficulties.

LET us with him, eat our passeover *standing*, and like religious pilgrims, not leaning upon the staffe of our own understanding, but upon that of the *Spirit*, which may be obtained, and preserved, by girding our loyns, *abstain from fleshly lusts*, having the shoes of peace, whereby in holy solidity, and

grave

have deportment, we only make *way and passe towards heaven*, in haſt, *that is*, not being *tepid*, dul, or negligent in heavenly matters, or ſoul-concerns, leaving the ſpiritual *Egypt*, or *Pharaoh*, of Satans ſubtilty, and earths gaiety, going through *Sinai*, or the thorny cares, troubles, vexations, that are in this world, ſtill making progreſſe toward *Jordan*, in the walks of ſincere devotion, untill we ſee the *Captain* of the Lords hoſt in religious confidence and as *Joſua*, ſtood, ſo let us worſhip with the *Diſciples* ſaying, *what ſaith my Lord unto his Servant?* not fearing but to feel the vertue of that expreſſion, all power is given me in heaven and in earth, but, Mark 16. *ye ſhall caſt out Devils*, which is done by the Miniſtry of the Goſpel; and when a Soul is converted from the error of his ways, *ye ſhall ſpeak with tongues*, (i. e.) the prophane ribbauldry of fleſhly communication ſhal be renounced, the things that accompany Salvation being the ſubſtance of your future diſcourſes, *ye ſhall take up Serpents*, in driving malice, wrath, rancour, backbitting, whiſpering, evil ſurmiſing from the ground caverns, and hollow places of the heart, *and if you drink any deadly thing it ſhall not hurt you*, in not being drawn away by the enticements of the great deceiver; but rather

ther, in zeal cry out, *depart you cursed*, or if by guile you transgresse, redresse shal be obtained by a vomitting up the sinful potion, in acknowledging thy sin by which you shall not dy, for some *shall lay hands on thee*, as *sick*, recovering thee by the light of a good example, and provoking hereafter to love, and to good works, to joy and comfort, as *Peter* was when *Mary* according to her charge informed him of his *Masters rising*, and of his place of meeting, to him in particular, giving him the sweet relish of reconcilement to his *Lord*, after the sour and bitter herbs of his tears, and undissembled sorrow.

WHICH yet the tydings of the *Resurrection* communicats to all who remember, and genuinely confesse, their fearful falls from a fair profession, their frequenting the company of ungodly scorners, blasphemers, without a check or abhorrence of their crime; lastly, who by the crowing, or rather sounding of the Gospel, minde the errour of their ways, and accordingly renounce forbidden pleasures, for if by that the sentence of death be past upon the *Soul* the *Resurrection* like the *Prophets* lump of figs, cureth the boyl, and by signs from *heaven*, assures the prolonging of his days; his going up *unto the Temple of the Lord*, discovering the line of his years,

here-

hereafter shal run pararel to eternity, of which the promise of *Canaan* was but a sign, and the certainty, the dying fruitlesse, or childlesse, man had, of having *seed* raised up unto himselfe, by his *brother*, or next kinsman, in *Israel* was a dark representation.

NAAMAN was perfectly cured by his washing seven times in *Jordan*; and likewise was the leper cleansed by being sprinkled seven times with blood; by the same number, in appearing unto his Disciples, did *Christ* cure, heal, and remove, the diseases wherewith sin, and his passion being misconstructed had infected their minds, and perplexed their souls about thoughts of him: creating in them, (*and by that shewing his purpose towards all converts for the future*) such graces by seven times manifesting himself, as must be had of the *Spirit*, for more fixing of the Soul, in it's doubts and spiritual attendance; as first *of the fear of the Lord*, in appearing to the woman, for they were affraid; next *of the love of himself*, for he appeared to *Simon* whom he knew (*as he knew all things*) loved him, next the *Spirit of knowledge*, when he opened the Scriptures unto the two going to *Emmaus*; *of Might*, next, in his opening the door, when he appeared to the eleven; next that of *Counsel*, when he advised to cast the net from the right side of the Ship; and of *understanding*

ing, while he opened unto them once more the Scriptures: and then of *wisdom*, when they saw him taken up where he was before.

THOUGH there are, who subdividing some of these again, will have him to represent the mode of that assurance, he yet bequeaths to believers, in the vertue of his *Resurrection*, makeing his first appearance to *Mary Magdalen* to be the comforts he principally intends, to the most noted, if mournful, and penitent, offender, his being seen of those *women returning from the sepulchre* who held him by the feet, mystically to discover his acceptance of the meek and lowly, his beeing seen of *Peter*, either as he returned from, or entred his grave, or in the place where he did weep, manifests his intentions to the willing and obedient: for *Simon* by interpretation is obedience. Again *he appeared when* they were gathered together for fear of the Jews, shewing the happinesse design'd, for those who unite in one, and his zeal, to be found of them who sought him.

ON different dayes and times he appeared also, as when *Thomas* was present, hinting that the unbeliever at last shal increase in faith, and afterward as they were *fishing* ty-

pi-

pifying, that abundance of *converts* should by their ministry be gathered to the Church; yet not by their labours or studies, for they had *toyled all night and got nothing* but by his blessing, accompanying their pains, through obedience.

HIS Disciples saw him on a mount, it's thought *Tabor*, where he was transfigured; and how have comforts been multiplied upon retiredness for religious contemplation? his *upbraiding* the eleven as they sat at meat, is but a lesson construing his call to sinners at the eleventh hour, for though such be suffered to dwell in sin, they shall in mercy be reclaimed, and their wisest acts not being done in love, and fear to God, shall be by themselves deemed foolish and unwise.

HIS last appearance, or being seen on mount *Olivet*, shadoweth, that the oyle of mercy, given to the merciful, shal as a *scale* be a means to ascend up, or as *lamp light*, shew them how to work *the work of God* burning in, or carried unto them by the conduits of earthy vessels, that is, earthy enjoyments, which as a *ladder* shal more fit them for easy accesse unto heaven *godlinesse* having the *promise of this life, and that which is to come*; and giveth more Grace.

BY the way observe, that *Christ*, first of all

all appeared to *women*; blameing such, who rant and curse at that sex, as being Mother to sin; whereas had they been in *Evah's* happinesse their felicity may be, had been sooner forfeted for a *cup*, then herswas for a *bite*; but such ought to understand, that *God* is wiser, then *Satan*, and stronger too, and hath now made that sex to intimate the world to be redeemed; and that unto men, moving them to tenderneſſe thereby, our lapsed estate being wholly restored by a *woman*, by women, out of a *garden* through the report of an *Angel*, *Christ* and *believe* acting together, making our Salvation more sure and better grounded, then when it stood either upon *Adams*, or *Evah's* behaviour.

MARY Magdalen a notorious sinner saw him first, why then should attrocious crimes in Male or Female deter the affected, from accosting that throne, where *mercy* sits, and *benevolence* invits, to crave a remission? in her saying, *unto all be not affraid*; & not resting there, ordering them to proclaim his rising to *their*, and to *his Brethren*, that the *womans* blot of the fall might eternally be obliterat.

FOR though *first in the transgression* she is again, and *first* also, at the *Resurrection*, the history whereof, when read, we shall find that women as most deserving, were first com-

comforted and employed; for, when men thought it good to sleep in a whole skin, were they laying out their *money*, watching from *sleep*, hazarding their *persons*, to anoint his body; not *fearing*, *but undervaluing* the sword of the keepers; these women saw two *Angels*, yet it's thought he on the right side, cloathed in a *long white garment*, the same it may be who rolled away the stone, said, *be not afraid, I know whom you seek*, &c. and the right, is the hand by which the Church is embraced, the hand of nimblenesse and action, without which support, the present whitenesse, or seeming comforts of this perishing earth, might fascinat, and bewitch the heart into flaunting purposes, were it not told that the comfort we seek, *is not here to be found*, or deject it into desponding, and fearfull meditations, were it not informed by the power of the *Resurrection*, where *Jesus*, a Saviour, might be spoke unto and treated withall.

A Doctrine never capable of infirmity, or old age (*which is darkly seen, in the Angels appearing as young men*) still enlivning with fresh supplys of grace, and ordering a retreat to whatsoever thought, *amuseth*, or *amazeth* the inquisitive or self-searching heart; causing it still to be *cloathed in white*, by the vivifying

robes of celestial purity, and contrivances of real and forestalled *heavenly joy*; the prospect whereof in these womens diligence, discharge th wallowing in *carnal ease*, pressing to a speedy rising, even in the *dawning of the day*, from the soft bed of sensuality, to that more soul comforting exercise of searching after our *Lord Jesus*; enstating our selves in his favour, by unguenting the body of his poor, crucified, and traduced members, since he himself, now as wel as then, needs neither our *Spices, nor ointments*, that is, our alms, charity, and beneficence.

YET let heaven behold us at some cost, in preparing *spices* and *ointments*, at the charge of *self denyal, with discretion, zeal and raised devotion*: for unto those is oyl compared; and if *Demosthenes* thought men were likest the gods, when they did good; sure we may affirm, they are very unlike *Saints*, but exceedingly resemble the *Devil*, who will not do good to Gods poor, nor (*pardon the expression*) to *Christ* their *God*; when he seemeth poor, as here he did, to the holy women, wise *Joseph*, and holy *Nicodemus*, who teacheth, to refresh and to preserve in vigour, to keep from decay; and to comfort the soul now of *Christ*, by the *ointments and embalming Spices* of sins mortification: for as he

dyed,

dyed, by, so he also dyed for, our sin; and by *Ointments* of praise, gratulation and thanksgiving, we prepare for him the rather; that he rose again, or was raised, for our justification; which if not accomplished, you are yet in your sins, the discharge not being procured from *God*, the true and just creditor: then are we under the power of the *Devil*, and heirs of *hel and damnation*, being children of wrath; but if *Christ* be risen, nothing of all these, to discover which, an *Angel* was sent to roul away the stone from the sepulchre, as the Iudge ordereth the prison doors to be opened, signifying to spectators, to believers heaven to be reconciled, and the work of the *Resurrection* to be perfectly wrought without the power of *Negromancy*, which might have been objected, had he, immediately with the witch of *Endor's gods*, rose from the earth.

HENCE that inference is good, *the Spirit shall convince the world of righteousnesse, because I go to the Father*, (i. e.) I go to the Father, therefore I am righteous; for in his face might not I look, having had by him sin imputed, if I had not compleately satisfied for the same, and done every thing to perfection, which I came into the world for, which was to take away the *sins* of the world, which

being done, *I am righteousnesse in my self*, and the *Spirit* shal prove me to be right unto all, because *I am gone to the Father*; wherefore he rose in the *dawning of the day*, the clouds and darknesse about himself, the darknesse and clouds about the souls of men being scattered and gone, *the Sun of Righteousnesse with healing under his wings* (a metaphorick expression from the spreading of his beams, and stretching forth his rays, as wings) covering us, and brooding over, by his warmth, our young graces, for their strength, and healing our old sores, and festred boils, that we might not be *darknesse*, but light in the Lord; not as *lepers* secluded his congregation, but as his symbol had been like that of *Maximilian of Bavaria*, he brought visible testimonies of everlasting reconcilment from all in heaven, towards all on earth: that *Duke* gave in a field, two *Turtles*, standing on the brim of a cup, on each side of a *lance*, which was adorned with a *Crown* surmounted by a *Crosse*, illuminated from a *glory* out of *heaven*, all upheld by two *right hands* complicated, or joyned together, issuing out of the clouds, with this motto *Concordia aeterna*, as if by the support and Union and of the two natures, there were a cup of Salvation offered, now to dove-like innocents, shining from heaven by

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the Crosse, offering a crown of glory, in laying aside Hawk-like ferity, and uniting like kind mates one to another, since *amnestia*, or oblivion like, acts are passed in heaven, towards us all, which is made out beyond demonstration by our *Saviours going* to the Father, by his rising from the dead.

DOTH not the *Holy Ghost*, presse in divine unto a life Godly, Holy, and prepared always for heaven, in forsakeing the unfruitful works of darknesse, upon and from, the doctrine of the *Resurrection*? as if those, who looked toward it, should not look behind them, least they be concluded not *fit for the Kingdome of God*, but lovers of this present world and caterers for the flesh: seeking to *fulfill the lusts thereof*, to mortifie which, how incredibly rigid hath been the abstinence, and how strangely fervent hath been the prayers of the Ancients, in their Quadragesimal or Lent-devotions? in them lamenting their own and their brethren's excesse, in their voluptuous embraces, studying to live unto piety, not luxury; refusing oft to pay Nature her just debt of aliment, and food, for her too oft debaurds, makeing this feast a spiritual *Pasch*, truly passing from darknesse, and it's works, the deeds of the *flesh*, to the operations of the *Spirit*, the renuing of the *Spirit*, by putting on the

new man after God created in righteousnesse and true holinesse; perswading, by the sanctimony of their carriage, others to receive impressions of the beauty of holinesse; beholders admiring their love, which wrought them unto an imitation of their deportment.

THOSE that rose with Christ *appeared unto many* giveing infallible tokens of their leaving the Society of the dead, whether *Adam*, or *Job* were among them, as some say, I know not; yet this is certain, that their *Resurrection* mystical is to be questioned, whose acts do not quadrat with those rules of blamelesse and sporlesse behaviour, by law expected, and in conscience also resolved upon, by such who really are influenced with, and by the power of the *Resurrection* animated to things above: We hear of the perverse, surly, morose lives of many, but such as are *risen with Christ* are doing good, and walk charitably with all men, that such who are without, (*that is, out of the Church*) as Pagans, Turks, Jews, may be won by their good conversation. We see many puffed up with impudence; and arrogance, but they are *cloathed with humility*; multitudes say, come let us eat and drink, for to morrow we dy: these *are temperate in all things*, and not knowing what a day may bring forth, *dye daily*, a number grumbleth,

bleeds, murmureth, repineth, at this and the other Crosse; at this, and the other, fancied calamity; *these posesse their soules in patience*: too many assemble in *Troupe*, to Harlots houses, *are whoremongers*, *Adulterers*, these abstain from the *very garments spotted with the flesh*, How numberlesse are such, who curse, rail backbite, snarle at their Brethren? & like dogs *swear*, that is, *snarle*, & *grin* at passers by, these *honour all men*, pray for all men love the brethren, giving Religion a lustre, and really beautifying the *cause of Christ*.

AS the *Jews* fondly teach, that only the *Godly*, shall rise at the last day, we may truly pronounce, that the *Godlesse*, are not this day raised, the communication of those two who went to *Emmaus*, discovers the truth of this, who though sadned at their Masters Death, yet were not Spiteful at the instruments thereof, speaking how the *chief Priests and the Rulers*, delivered him to be condemned, without any other epithet, expressing rancour, there be who will have these, *Luke* and *Cleophas*: *Luke*, is rising up, and *Cleophas* hath glory in his name: and surely the rising from darknesse and deadnesse, with the desire of being glorious, is to go to *Emmaus* which by interpretation is *desire of counsel*: and how happy were it, if this age would advise with

and about it self, touching the verity of *Christ*, and Him risen, together with the duties depending thereupon; leaving *Jerusalem* and all its giudinesse, to walk those *sixty furlongs Morally*; these two *physically* trod, it is a number arising from multiplying often by six: The Ten Commandments being appointed by *JEHOVAH*, for the rule of our Actings, and the *renouncing this present World, amending our Lives, crucifying Self, voyding Hypocrisie, keeping of the Heart, watching over the door of our Lips*, being the six paces to be observed in our going over the moral Law, We cannot chuse but have *Christ* with us, and our eyes to see Him with great joy, where now because glorified He shal not only eat bread with us, as in the History, but *shall sup with us, and we with him*, as in the *Revelation*; unto which a serious reflection, and deep meditation upon the Cross, and sufferings of our LORD, this passage examplifies to be a fertil-mean.

LAY your ear to the holy Communication these two had, and it's properly a *devout imagination*, to conceit *Luke* speaking, Brother *Cleophas*, can you forget the clamour of the *Priests* against our *Master*, when *Pilat* was determined to let Him go; how they cryed, *away with Him, crucifie Him*, not

this

this Man, but *Barabbas*? yea a murtherer; whereas our Master, shed no mans bloud, but went about doing good to every body, and that in such a way by *commanding, praying, wowing* that I should have sworn he had been the *Son of God*, whereas now I conjecture his Father had smitten them with *blindness*, as he did the *Sodomites*, with *Hemrods*, as the *Philistens*, with fire as did *Elisha* the Captains or some other way had been found, as by *a voice from heaven*, for his sons delivery, but to lay hold on that tattle of his appearance to the women, is to be swallowed up of errour, *Luk.* 24.11. their brains, their early rising, their fear hath certainly disturbed them, and made them fancy they saw, God knows what; and as some think, the bells Clink.

Dear Brother might *Cleophas* say; I should almost be of your mind: but when I remember of *Lazarus* (whom you mind me of; for you know we heard a voice from Heaven) I say, when I think upon him, How fresh, how well-coloured, he was raised; by a Loud, not Cheeping voice, with words we understood, not *dark Phrases*, as *Conjurers* and *Charmers* use to do, I must conclude him to be the *Son of God*, though I confesse, I marvel he wrought no miracle to

save

save himself from scourging, from dying, and since he said he was *King of the Jews* he came not down from *the Crosse, that they might believe*, this I confesse sticks with me, this I am sure of, if he be alive this day, he will be so to morrow and next day also, and we shall see it and know it, his goodnesse, sweetnesse, kindnesse, and merciful disposition towards all in distresse, but especialy to us, makes me confident, he will not conceal himself long, but will come unto us; and God, who in the simplicity of our heart doth know we followed him, not for any lucre we got by it, shal settle us in the truth at last, and reward us according to the integrity of our hearts: therefore be not affraid, at our return we shal know more, and your bells clink may be retorted unto, & turned by a Crosse Proverb, before the lame post *make much of one, there is few good*; a true axiome and holds here, the women being of excellent endowments formeth hope, of future comfort by a certainty of all things.

SUCH communication administrats such grace, that it is no wonder, if the *fiery chariot* of Religious gifts, hasten to come down for conveying the heart aloft, and the *Spirit*, as at *Pentecost* to come with full information of all saving truths, takeing the *Scalls* of doubtings, from the eyes of the mind, as *Saul* did

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from those of his body, makeing it to be known for a truth, that *Christ is risen indeed*; and if he should seem as though he were to depart, in the coldnesse of the heart to those conferences, then be instant with thy *Mane nobiscum, abide with us*, Luk. 24. 29. the evening of thy dark, and cold surmises, clouds, temptations, and other perplexities, being approaching; and if serious, he shal continue to the end, and make appear, that he is no *stranger* to thy affairs, but well acquainted with whatso-ever hath, shall, or can, befall thee comforting thy soul in all, and all because of the *Resurrection*.

IT was a *Jwell* expression, that fell from the mouth of the golden-mouth'd Father, that at the Sun rising upon the day of the *Resurrection*, it was detraying of just debt, to begin teaching of brotherly kindness, and charity, applying the power of the *Resurrection*, for cementing the hearts of men one towards another: it appearing to unite *God* and *Man*, yea gloriously procured it; but how can these things be without a conformity to his death? Not such as is fabled in the Legend of that Popish Saint (*Francis*) who is said to have the print of the nails and spear in his feet, hands and side; or such either as is recorded of the herb *Granadille* in *America*,

ea, in which (if we believe report) the instruments of the Passion, to the *whip*, the *piller*, and the *thorns*, are visibly seen in the flour, nor it may be with St. *Paul*, to have the wales of the persecutors rod, upon the flesh, the gore blood lying, and not cured in the blewness of the stripe upon the skin: the *Fellowship of his suffering*, even to his condemning by *Pilat*, being to be answered by a severe sentenceing our selves, singling out every sin, and processing it before the barr of Conscience, according to the judgement God makes thereof; causing execution to follow, with as much *Zeal*, and as little delay, as did the Jews. after the Governours sentence, of of which take one Coppy in record.

Take you Jesus of Nazareth a contemner of Cesar, and one who calleth himself the Messiah, as hath been proved by the Testimony of his own Nation, to the Common place of execution, and in derision of his Kingly Majesty fasten him to the Cross: but to evidence the uncertainty of this History, take it as another Coppy sayes, it was *I Pilat President of Jerusalem, adjudgeth thee Jesus of Nazareth for making thy self a King, and for calling thy self the Son of God, and for making sedition among the people; Ordereth, according to the Laws of the Roman Empire, thy fastning*

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to the Cross, and to be lifted up untill thou die. waveing this, every sin, pretending to have rule and command, hath forced us to deplorable actings, and by usurped Authority, countermanded God, harressing the soul by *Sedition*, having seduced it, from orderly, and peaceably walking, *Pride*, *Ambition*, *Lust*, or *Envy*, having been made *King* by the wills consent, ordering obedience to our Makers dishonour, and our own disquiet, Redness of eyes, Deadness of heart, Fury in face, wounds in the side, Death in the field, moving on uproar, wandring thoughts, as posts runing to and fro, abbetting every lust almost to unpardonable transgression; in that sinfull stayedness, as if because of Impudence, Corruption had been of *God*, for which it is to be adjudged to the Cross by man, who is established under *God* over the Common-wealth of his own Soul, having Common-Laws and rules for discerning of matters, which if not hearkned unto by passion, fear or otherwise, may cause deposition, which *Pilat* feared, who, when called to *Rome* to answer for tirany, fearing contumely, and receiving affronts, slew himself: as *Herod* also did, who is thought to be aimed at in the parable of the *unjust Steward*, and like him when layed aside for male-administrati-

stration, being banished by *Cæsar*, proved fellon (*de se*,) a self Murtherer.

AND hark, is it not perspicuous, how that all the persecutors of our *Lords body*, which is his *Church*, or the instruments, and abbettors of his Death, as Judas in himself, or the Patriarchs in his Tipe, *Joseph*, in selling him, have bought sorrow for twentie pieces of silver in common sickles, the other for thirty of the Sanctuary, they for their *Brother* had twentie five shillings sterling; he for his *Master* three pound fifteen shillings, and for a Courtezan, a Draught, a piece of silver, a morsel of Bread, a Madrigall, a Song, how oft is he betrayed into the hands of sinners? men selling their Saviour to hugg their lust.

THEERFORE such as design profit, by the *Resurrection*, must conclude the additament of worldly pelf, or carnall pleasure, so basely purchased to be sordid, and unhappy; studying rather the particulars wherein Christ can be advanced, that estimation may be made according to reall worth, and the account of truth, he being the *Truth*, the *way* and the *Life*, the first of *Religious verity*, the next of *holy Conversation*, the third of *happiness eternall*, which are infinitly in true reckoning, preferable above and beyond the deceitfull appearances of temporall possessi-

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ons, for appearances they only are, as is to be seen in the agents of our Saviours Passion: First, of the *Patriarchs*, who sold him in *Joseph* for a bond-man, next in *Judas*, who delivered him to them, who condemn'd him as a Malefactor.

HE was slain by *Cain*, *in Abel*, and for that *Cain* is to be censured, that is, *sin* must be charged with his blood; In *Isaac* after, but he escaped, and the *Ram* in the thicket served for a *burn'd offering*, we, as that *Son of Laughter* escape the hand of justice, he in the other's seized upon, found in the thorns of his *Passion*, which were planted by our hands, and made to tear his holy Body by our folly; and since he hath also escaped, let his endurance dash the *lust of the Eye*, *the lust of the Flesh*, *and the Pride of Life*; which were the thorns that pricked him, the nails that pierced him, and the Envy that caused him to be persu'd, for which Crown him with Roses; and vailing our face as did *Rebecca*, being ashamed for former delinquences, let us as *chast Virgins* espouse him unto our selves, returning into our houses, *dead in sin*, and *crucified unto the World*; which is seemly, *Christ* having suffered *for us*, *before us*, for that end; having promised in the *third day* to raise us up, we bearing

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our *Cross* in sincere sorrow: not comming down from it, by consulting with *Flesh* and *Blood*, or keeping any one sin back through prophane *Custome*, rive ed in us: but *bow* down our heads in humility, and give up the *Ghost* in constancie (*sleeping*) that is *resting* in the serenity of a good Conscience, looking for that hopefull assurance of the *Resurrection* and blessed hope of the fruition of the Spirit of holinesse with Heavenly mindedness; in which, as by *Angles*, we shall be comforted, assured and solaced Untill we meet the *Lord*, in the holy Mountain, where he shall be seen as he is, and we know as we ar Known.

WE are said in our Carnal-capacity, to be *dead* in sin (*though alive by nature*) as having neither Life, Breath, nor Motion for things Heavenly; the greatest vants of Heaven, though set before us, in Word and Sacraments, or any other nourishing spirituall aliment; benefiting us no more then the choicest Bisque, savour, or rellish of the most delicious or rare greening dish, from the most artificial cook, could replenish, satisfie, or fill the empty, because no craveing, entralls of one Deceas'd: But that *Spirit of Holinesse*, which ailed up *JESUS*, shall quicken this mortal body, and giving it a

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living breath, cause it become a *living soul, hungring, and thirsting after righteousness*, groaning, that so industriously it should have pulled misery upon it self, which can only be compensed, by being naked (*as all Crucified malefactors were*) in an Ingenuous acknowledgment; not putting on the Fig-leaf of an excuse, as *Adam*, but rather, when reproved, answer as *CHRIST* did *Herod*, in silence; which indeed, may put flesh and blood into a *heat*, a *sweat*, pleasure and revenge, saying, *Let this be far from thee, pity thy self and me*, who hath been ever with thee, yet it must be endured: For, because of this, thou cam'st into the World, and *Angels* shall then comfort and strengthen, in that ravishing sentence, *the Father hath forgiven thee*, thy iniquity is taken away, *thou shalt not die.*

ONE Thief must be Crucified, that is, by deceitfull Heart: *another*, must be penitent, and beg mercy, that is, thine own Soul, for delinquencie & offending yet let it not be desperate, as those without Hope; but *urging, pressing*, as earnest for Salvation, an infallible note of prepared Paradise, and then of all thy sinful courses, cry, *they are finished*: Hanging still upon the Crosse by outstretched hands, in Obedience securing thy Soul in all ser-

vice, within the Rock of thy Saviours merits, fitting us for a Resurrection upon the third day. First, *from the plague of the heart*, the boile of putrid Corruption; as from the bed of *Hezekia*, next from *the belly of Hell*, in dismal frightnings and startings of Conscience; as from the Whale in *Jonah*, and from *the sentence of death*, passed in the breast of the Law; as did *Isaac* from the Altar of his Father, the third day being figured in that *Patriarch*, that *Saint*, that *Prophet*, and Day in which there was never one raised from the Dead: HE excepted, the third Day being keeped for him in Honour, and therefore, He is said, to rise the *third Day*, according to the Scripture: A Sabbath also intervening, in which it is observed, there was never Man raised, either in Old or New Testament; and *CHRIST* being the Head of the RESURRECTION, shewed in this a purpose not to disjoyn Himself from those before risen; but to continue Communion, chused another time, which was the *third Day*; Leaving the Sabbath, I might say *Saturday-Sabbath*, to rest with His Grave-cloathes, as never more to be used; and (*as we learn from the Current of Antiquity, from the Universal practice of the Church, in times in, and so near the Apostles, that the head of*

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the Institution is not found, (making it the more venerable) *though some factiously in our days rant at the observance*,) designed the day of the RESURRECTION for solemn appearance before the Throne of GOD, which was so rever'd, both weekly, and annually, that the Precepts, 1. *Cor.* 5. *Let us keep the feast*, and that other expression, *Rev.* 1. *I was in the Spirit on the Lords day*, is by many understood, to belong to the early Feast of the RESURRECTION, now observed.

REMAIN not therefore with *Lazarus* in the Grave-cloaths of sinful customs four days, *by thinking upon, likeing of, by doing, and then continuing* in the acts of concupiscence for, such, no doubt, stinke in the nostrils of God, and shall be killed by *Death*; but rise the *third day*, that is, this Morning, with our *LORD*, and appear unto them that know you, *talking of the Kingdom of GOD*; and walking in the Holy *City*, and be more glorious, more sublime, more majestick, than before, as *Joseph* was, when he was taken out of prison, and as *JESUS* was, when He arose from the Grave; that Christian being a Christian, who is not conform to the Death, suitable to the RESURRECTION of *CHRIST*, which we shall be, if we

rise, and talking, saluting our Brethren with *Peace*, and again *peace be unto you*; that they may perceive we intend for *Galile*, forlakeing terren desires, there abiding now *Faith*, *Hope*, and *Charity*: *Faith* in the RESURRECTION of the flesh, *Hope* in the expectation of eternal life, and *Charity* in the holy catholick Church, expressed in our Creed, by the Communion of Saints,

JAMES of *Aragon*, upon his Conquest of the *Majorca* Islands fancied, and created an Order of Knight-hood, called, *of Redemption*: their service peculiarly respecting liberation of Prisoners and Captives, their habit was alwayes to be white: Is not our *JESUS* appointed for deliverances? and did He not by entring into the Prison of the Sepulchre, say to each of us detained under ignorance, force, and fraud, what the *Angel* said to *Peter*, *Arise up quickly*, *cast thy garment about thee*, *and follow me*? Act. 12. 1. Abiding no longer with the *possessed* among the Tombs of the Dead, *Graves* of lust nor *Jayls* of sinful custome, let us go forth with Him who is, so to speak, *Soveraigne* of the Order, other *Redeemers*, in comparison of Him, delivering from a flea-bit, he shielding from a thunder-bolt, a sword, a poyson

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sorrow, a burning fire, a raging Sea, a stinging Serpent, a roaring Lyon, and a gnawing heart-worm, assaulting all at once, without hopes of rescue, except from His Almightinesse alone.

BUT how justly doomed are they? who being once freed will run the second time to the stocks? who being washed and shaved with *Joseph*, will return to their former stench? polluting themselves afresh, with the noysomnesse of dung-like-corruptions; wallowing in the myre of ungodly *chambering and wantonnesse, drunkennesse and excesse*; staining the Vestures they have put on, in embracing Gospel-Truths, Swine-like lying down, in the pond, pool and puddle of filthy conversation.

WRITE rather after the Coppy of the Primitive Christians, who in this Feast of the RESURRECTION, and many dayes after, refused to, or did not *kneel* in Prayer; judging that a more sorrowful posture, then was adequate, or fit for so joyful a season, as their frequent *Alleluiahs* expressed this to be, *but stood*; the *LORD* being risen, as though their joy, chearfulnesse and zeal had perfectly assured them their next motion should be toward Heaven; It was *Christs Pasch*, for He left the Dead, they expected

their *Pasch*, and being ready for the Father, *stood* as alive, frequenting the Holy Communion, the pledge of Eternal Salvation: Young Converts appearing in Church, cloathed in white Raiment, the badge of that purity acquir'd in their Baptisme; of which Sacrament we partaking, *let us keep this Feast* with holy Innocence, *hateing the Garment that is but spotted with the flesh*; our news and tydings, our salutes, and complements being as theirs was, *The Lord is risen.*

THE Answer in our Lives like theirs also in Words; *The LORD is risen indeed.*

MYSTERIUM

MYSTERIUM PIETATIS,

OR THE

MYSTERIE

OF THE

ASCENSION

OF THE

SON of GOD,

Unfolded and applied.

Holy-Ascension- Thursday, *May* 20. High-Church. 1669.

JOHN VI. LXII.

What and if ye shall see the Son of Man ascend up where He was before?

IN the History of the holy *Gospel* that expres exactneſſe of method and dependence, in answering and questioning in other Arts studied, and required, is not alwayes to be found; Our Saviour who knew the

heart, to detect the deceits therein, answering oft according to them, for confutation, and discovering, rather then conforme unto, or observe contexture of words and purposes: Among which, these words are evidently to be seen, where speaking of, and proving Himself to be, the *true Bread*, which came down from Heaven, inferreth thence a necessity of the Jews *eating*, that is of *believing* upon Him, and from Himself perceiving their murmuring at the impossibility, or absurdity of that matter, demandeth, *What and if ye shall see the Son of man ascend up where He was before?* Whereas of his ascending up, there was no preceding controversie.

YET as there is a secret digested Art by the wisdom of the Spirit, in the compileing of that sacred Record in genera'; so there may be avowed a hidden connexion, even of these words, to the former: for His assertion of His coming down from Heaven, implieth evidently His being there, and that He was there, He proves by His Descending thence; which words when the Jews were offended at, to enstall their admiration, and heighten their wondering. He proposeth His *What and if*, &c.

A QUESTION which proposeth ground

ground for, yet expecteth no answer, professying of, though but supposing His ASCENSION, and both by way of Question, the speech being suspensive and seemingly defective (*q. d.*) surely ye will wonder much more then, that I whom you see a man like unto your selves, *shall ascend up, where he*, that is, the Son of God, *was before*; that is, *I, before*. I was the Son of man; and this being a greater matter, then my coming down, you will, if you see it, certainly be more offended at me, or believe the other was true: Offering it as conditionall, by putting an *if* to it, yet would have it positively to be understood, and expounded that *He shall go up*, and it may be some of you may see it, which will creat a greater certainty, or breed a greater indignation.

ASCENSION supposeth Gradation, and generally understands an Act flowing purely from the Power, Vertue, Ability, alone of the Ascender; and in Scripture is interpreted a motion to a Holy and Honourable Place, it is a going down to *Egypt*; but its a going up to *Canaan*, its a going down to *Jericho*; but its a going up to *Jerusalem*, to *the house of the Lord, and going up to God*, 1. *Sam.* 10. 3. and *Ascending* here, beareth both this latter, and that former sense of His

own

own power. *CHRIST* not being translated, as *Enoch*, neither was He rapt as *Paul*, nor carried as *Elias*, nor raviſhed in the Spirit as *John the Divine*; but did Aſcend, climbing up the ſcale of the clouds, untill He got above all Heavens; its true, His Birth is ſaid to be an *Aſcending*, the humane nature being by it advanced, and is called a rideing upon a cloud, *Iſa.* 19. 1. His Death is called an *Aſcending*; for He was lifted up upon the Croſſe, that *Palm-tree* whereof the Church is ſaid to ſpeak, *Cant.* 4. 8. but theſe were Improper and Metaphorick aſcendings, this whereof we are to ſpeak is proper, corporal, bodily and local.

THE Underſtanding as chief Governour and Regent of the Soul, being firſt to be informed, leaſt ignorance marre our preſent deſign; and that the Will with more openneſſe, be ſooner allured to advance toward, and chuſe the projected good, this day laboured for; wherein our *LORD* happily, yea gloriouſly finiſhed and ended all His Travels: We ſhall ſhew *whence*, and then *whether* He aſcended.

YOU muſt note, He had lived in, and trod upon the Earth, and woe was He for abideing in that *Meſech*, being hedged, and entangled three and thirty years with the

thorns

thorns and nets of calamities and trouble; it being to Him a perpetuall *Calvary*, a place of suffering, so coupling him to sorrow, *that He was a man of sorrows*, Isa. 53. 3. Once we find Him *reading*, and once *writing*, oft *praying*; yea, *JESUS wept'd*, the shortest sentence in the Bible: Yet that *JESUS* should weep, maketh infathomable compassion conspicuously discernable, and we know He did it more then once; but that He laughed, we have not one Text that doth so much as smile that way, His life being conforme to His birth, which was in tears, sighing out His time, and groaning in the Spirit, for the falls, follies, and laughings of men.

THAT glory he had with the Father, when he was not the Son of Man: being revealed to his Man-hood by his Divinity, brought down the sale, and in his esteem, the worth of those sights, the world, or the god of this world, offered unto him; the glory and Kingdomes thereof; not abusing his refined understanding, nor blinding his judgement, to the defalcation of that real worth, which was in the solidness of a future expected glory; but left an impress more deep in his Heaven-born Soul, to contemn those flourishes; the *Temple stones*, or

a *Herod*,

a *Herod*, or a *Kingly Office*, in all its glory, could represent to his unerring fancie, which did frustrate in him: and indeed does in all, believing upon him, the faireſt perſwaſives, or moſt prolifick enjoyments ſenſuality can, or could offer, He, and They, becauſe of him, accounting all of theſe in their ſumme totall: what *Solomon* did in deep knowledge, and *Gellimer* King of *Goths* in high grief atteſted; who being preſented as Captive before *Juſtinian* in his glorious Throne, rent his garments, crying hideouſly, *Vanitie of Vanities, all is but Vanitie*, the Varniſh whereof, he beholding with *reluctancy*; did endure its flattering promiſes, and with *conſtancie*, its eagereſt and moſt ſtupifying menaces, this day haſted to the *Hils of Frankincenſe*; and calls upon you, as upon His Spouſe, *To come from Lebanon, the tops of Amana, from the top of* Shenir *and* Hermon, *from the Lyons Den from the Mountains of Leopards*, Can. 4. 8. From Places and Hills ſeemingly beautifull, yet Hazardous beyond expreſſion, *Syrians*, *Philiſtims*, as beaſts, devouring, and deſtroying men; for with me there is neither *Judas*, *Jew*, *Herod*, nor *Devil*; that can attech.

WHICH invitation if liſted unto; by Faith, we may ſupperad, that of the Church in Can.

Can. 4. *Draw me, we will run after thee;* shewing willingness; but withall inability, the imitation of his flight (pardon the expression) being the Period of the Souls desire, detesting the *Malignity* of this world, and contending against its *Dignity*; the first embittering its greatest enjoyment, as an iron bruising the bone: the last founded as upon ice, ready to be dissolved, both to the eternall hazard of all good. The Church wisheth and prayeth to be *drawn* after him in *imitation*, to him by *affection*; yea, in him by *Union* and *Impression*.

AS the birds of the Air, though Jesus (by a compounded for, or consented unto necessity) sometimes touched the Earth for his meat; yet like them again, his aspiring thoughts frequented the more holy and durable objects which were above the Sun: (food for man being not only brought from bread) disdaining the admittance into his breast the dust heaps of earthly trash, which the crafty foxes and wild beasts of avaricious and carnall oppressors, worldly Muck-worms, felicitat themselves in; which was expressed in this expression, *A little while and ye shall not see me, and again a little while and ye shall see me, because I go to the Father*, John 16. 16. As if his abode upon Earth in any kind, was

still

ſtill to be ſhort, by which he gave aſſurance, Mortality in the image of his fleſh, was ſhortly to be put off; and the ſame fleſh to be again inveſted with the robes of Majeſty and glory, which being heeded by his Followers, cauſes ſupport againſt the ruinous deceits this Mortality endeavours to entangle them in, reſolving to fight with him, even to ſuffering of death, concluding to be victors in his Reſurrection, and to triumph in the vertue of his *Aſcenſion*.

OLIVET giving ſo much light, and *Calvary* that knowledge to the ſanctified head, that all ſufferings, and glorious actings, how different ſo ever they appear, (and how vaſt ſeems the diſcrepancie between *Chriſt* on the Croſs, and *Chriſt* in the Cloud?) when compared together; yet center in this one thing, mans *Aſcenſion* unto glory, unto which, as weak, yet, though weak, the Good-man ſhews earneſtneſſe, and willingneſs to poſſeſs, in ſaying *Draw me*, promiſing not to be ſloathfull, in the acquiſition of ſuch dignity, ſubjoyneth *we will run after thee*; and truly, as mercy began towards man at, or, in *Chriſts* birth, and continued in his *death* publiſhed at his *Reſurrection*, ſo was it ſealed, ratified and confirmed in his *Aſcenſion*, henceforth no more to be doubted. then whether *Chriſts* being there, is to be ſcrupled, that being the ſeal by which

all

all is made sure, which was *written* in the word, *subscribed* by miracles, *superscribed by death*, directed in rising *the third day*; but signed as by the *Kings* own signet, by the seall of glorious verity, this day, wherein, in our flesh, heaven was entered, and we being flesh Enfranchis'd or Incorporat into that Citie, naturaliz'd into that Kingdome, as natives, as Citizens; or if you please, have got seasment of that Land as the *Bride, the Lambs wife*; for which *Praise the Lord all ye nations, praise him all ye people: For his mercie full kindness is great towards us, and the Truth of the Lord endureth for ever*, Psal. 117. All things being fulfilled which were fore-prophesied.

IT were not seemly to wave the particular place, whence he took his rise, which was from *Mount Olivet*, by Interpretation, a Mountain of lights, either from the *Suns* shining thereon, at its first rising; or the lights of the *Temple Splendor* thereon at its setting, or, it may be, because the lamps of the Temple were furnished with oyl, from the fruit thereof, or, as others from the shining smoothness which is on the skin of the olive-berrie: But from what part of that Mount he made his exit (is unknown) it may be for the same cause why the grave of *Moses* is obscure (*viz.*)

to

to prevent superstition; which offence, and sin, is evidently seen in those ignorant and scandalous Idolaters, about a rock, in that mount where by *Mounks* is shewen the the Image of a *foot*, which they say, was impressed in the rock, by that foot which was last on the rock as our *Saviour* moved therefrom, to be seen yet in that beautifull structure the Chappel of the *Ascension*, builded by the Famous *Helena*, just over the place where our *Lord* took his rise, reverenced, both by *Turks* and *Christians*, as fitted upon that score for Devotion; joyntly performed by both Religions, the last officiating, at the Toleration of the other, the house being in the possession of the *Mahometans*: Curiosity and Supperstition drains the purses of many, for beholding this, and other *supposed* Foolleries, but that all might not be lost, from this Impresse, Travellers take some quantity of loose sand as a Religous relick: yet the mischief is, what quantitie soever be taken there from, it is still supplyed by new, so that the continuance of that miracle, may be one ground to prove it no wonder but a cheat.

AT the foot of this mount *Gethsemane* was to be seen, where the oyl presses stood for pressing of the olives, and within the compasse of that mount as far as *Bethania*, did he travel

vel towards his ascending, the same way had rod into the City, about fourty seven yes before; and where his Friends *Lazarus*, *Martha* and *Mary* dwelt, as if he had id, there is but one way unto glory, that is, e way of the Crosse; except in that rode ere is no glory, except in that path there no victory, and unlesse you strive, no en- ing into the strait gate: for as *Olivet* is so med from light, so *Bethany* is termed obedi- ce; of which grace his *Ascension* is a fruit, d who can pretend friendship unto him, or is, as did *Lazarus*, whole soul sets not his al unto Gods verity and truth, in yeelding bmission unto that law, given the Church, f avoiding *ungodliness and worldly lusts, be- g sober, righteous, and Godly, in this present orld?*

ADAM through disobedience forfeited *aradise*, and was cast into the valley of death, darkness, his Successors, must infer the on- y mean to review that whereof it was but a ype: nay which is more, to taste of the tree f life, and ascend to the mount of God, is to forsake the way of *Cain*, and not aid the con- spiracy of *Corah*, but run that race of obedi- nce, *Christ hath run before us*, causing eve- y step *that is*, every act of our life, tend to the perfecting of us in those graces above

mentioned, whose light endoctrinating to the splendor, and rayes of beaming good works, made bright by the oyl of the *Spirit*, conveyed into the soul, by the branches of *Sacraments*; and all other ordinances; are abstracted from earth, or earthy mindedness, ascending to the hill of the *Lord*, and standing in his holy place, foreseeing, and palpably discovering, the direfull issue of abideing in a tumultuous City, and bloody World, where in place of *Friends*, & *Marthas* or, *Marys*, holy and friendly treatment, worthies *of whom the world is not worthy*, flagitiously are assaulted with Lanterns, torches, swords and staves, and by fond flattery, villaneously betrayed into the hands of those who hate them by a *Judas* Kisse, a *Ioabs* fair word, and a *Tamars* embrace.

BVT behold the order, *for that he ascended, what is it but that he also descended first?* Eph. 4. 9. and in spirituall regiment, he who would leap high, and far must stoup and press his body lower, and lower; *He ascended*, its true, *far above all heavens*; but He first *descended into the lower parts of the earth*, (i. e.) abhorred not the Virgins womb; it being expedient for him, who desiderates heavens joy, the Seat of God blessed for ever, to descend first into the deep places, dark cells

of

of his vain imagination, the matrix or womb, wherein is conceived all malice, wrath, blasphemy, and all lasciviousnesse; and then when perfecting the will of God in *crucifying the old man*, walking with *Abraham* to the Mount of contemplation; and then as *Christ* in *Bethany*, lifted up his hands towards Heaven, arguing His affections being there, before his personal aryvall: let us point at the permanency of these Heavenly pleasures, accounting them more preferable then such, which this earthly Glob presents to her admirers, which being but in pitchers of her own mould are brittel, though fair, yet will the fascination be uncharmed; for Hell (*which is a hole*) shal resolve, that all promised engagements, were but a bewitching, not a refreshing of the Soul: And *Canaans* way being upward, made *Elias* to be carried up, and *why should I be any longer here* cryed Religious *Monica*? the hopes *that I have of things above, making me to delight in nothing that is beneath*; *why am I here?* beholding the flowry mead of this visible world, to be full of stinging and poysoning serpents, poysome weeds, whereby it became despicable in her eyes, and accounted her self miserable untill elevated above it.

A proper work, a significant fruit of

Christs ASCENSION, which as relating to man, hath a four-fold degree, First, *to the heart*, next, *in the heart*, next, *by the heart*, and lastly *above the heart*; The first *provoking* the fear of God, the second *receiving* Counsell from him, the third *espouses Christ* unto it self, and the fourth makes a *discovery* of *God*, and beholding him as a sight delectable as a sight beautifull, a disappearance is made of earth, a neglect, yea a hatred, of its pretended only, and seeming delicious enjoyments.

BUT, What means this *where he was before*? or that other like it, *No man hath ascended up to heaven, but he that came down from heaven; even the Son of Man which is in heaven*, John 3.13. One *He*, viz. *the Son of Man*, and another *He*, viz. *the Son of God* the pronoun, the same in both, yet making a vast discrepancie in the two: *He's He*, The Son of Man *ascending*, where *He* not the Son of Man; but *He* the *Son of God was before*, and that for ever; that is, *in heaven*: where *He* the Son of Man had never been. Behold, the pronouns force; *He*, *the Son of Man*, on Earth was *He* who though now talking; yet as God *is in heaven*: the word (*IS*,) is urged, for as *Man* he was at the same instant on Earth, and not yet ascended to that place where *He*, as God, was before.

This

THIS ariseth from the union of the two natures in him, (*viz*) that of *Man*, and and that of *God*: where the properties of each other, are atributed to the whole person, which yet in examination must be only referred to one of these natures, as in these words *save the Son of Man, which Is in heaven* if then he had been there; which to affirm of his Man-hood, were erronious. He speaking to them under the Sun: but as *God* it is agreable to Truth, and therefore the *Ascending* of the Son of *Man*, must not be understood of his Deity, for as *God* he is uncapable of going to any place, being in all places at once, and filling all by the infinity of his nature. His *Ascending* therefore, is to be applyed, to his humaine nature, wherein only he can properly be said to shift places, and change seats; and *where he was before*: to his God-head, he being with the *Father before all Worlds*; which Doctrine of Union, puzzeling *Nicodemus*, made him wonder; but remember he came to *Jesus by night*; and until this Sun rose upon the face of the Church, this Doctrine was hid from the wise and prudent Rabbies, but now unto *Babs* and *Children* this light shineth: comparing Scripture with Scripture, words with deeds, with the assistance of the *holy Ghost*, it is known, that

when *Christ* was crucified, the blood of *God* was shed, and when the *Son of Man rose, the & Son of God rose*, when the *Son* of *Man* ascended, *God* also ascended, the Personall Union of the two naturs allowing the expressions. The *Word* which was made *Flesh* at this time, having never seen heaven; the *Word* then *Flesh*, was to *ascend* and sit in heaven, where the flesh, that was the *Word* had never been.

WHAT St. *Paul* mentioned of the severall members of the body, which though having their own peculiar functions, yet united, make one body, and applyes it, saying, so *also is Christ*, that is, the Church, 1 *Cor.* 12. 12. May be alluded unto here in these two natures of *Christ*, of which we say, so also hath the *Church*, every member thereof being the Son of God, as well as the Son of Man and their *Ascending* into heaven, as Sons of Men, with their flesh and bones, ascends but where they were before, in their Spirits, and desires, *Enoch* (a typ of *Christ* ascending and also of the ASCENSION of all the elect at the end of the world) was but coached up bodily, into that place, where Religiously he had oft in Soul been: that precept of *having our affections above, where Christ is*, Col. 3. 2. By Faith in love, carries the soul aloft, giving it wings to behold and see, feel, and

joy the joyes, rapturs, sweetness, that is in the Paradise of heaven; *the new Jerusalem which is above*, while the flesh, or fleshly part of man, is represented in the Embleme as the *string at a birds feet*, in the hand of a boy, or tied unto a stone, hindring the full fruition of the Souls Ardency, in ascending to the heavenly mansions (its cloggineſs impeding the spirit) through fervent desires, to be upward to that *He*, as man, in flesh when ascended; but ascends unto that place where He when man in spirit was before.

THE *Ascension* for mans Instruction is severall wayes expressed in holy Writ, two whereof are most Celebrious, its called *ascending up on high*, in the old, and an *ascending to the Father* in the new Testament, *Psal.* 68. 18. *John* 20. 17 In the first is insinuared the glorious blessednesse and Majesty, he is endowed with, and possessed of; all things being in his estimate, as low, as they are in their own site; the other unfolds his exaltation above all Creatures, whether Heaven, Saints, or Angels, hinting at his equality with God; all glorified Spirits shouting at his entry into the heaven of heavens; called in the Prophesie, *God's going up with a shout, the Lord with the sound of a Trumpet*, Psal. 47. 5. And by the way, if heaven rejoyce at

the entry of the Son of Man, what Jubilations ought to be on Earth, at the *ascending* of the Son of God, since he did it only to receive gifts *for men*, *Psal.* 68. 18. That is, from *God the Father*, that he being man, might deliver them to *men*, 4. *Ephe.* 8. And the Quire of Angels beholding his Kingly gate through the Clouds, and manly steps upon heavens glorious and shining pavement, Answered and questioned each other, who is the King of glory? and warning the porters, yea, the gates of heaven themselves (*to speak after the manner of men*) to be open'd, to be lifted up for the King, strong and mighty, *this Lord mighty in battel*, *Psal.* 24. That he had power and authority over Earth was eminently known, in *Lazarus come forth*, his dominion over the Sea, was demonstrated by his walking on its proud waves, that the Aire was at his controule, was discover'd by his commanding of the winds, that Hell was not exempted from his Soveraignity was made evident in casting out of Devils; that Angels were made subject to him, was notor, in that they ministred unto him, and served him: Now there wanted one thing & but one thing, to shew that he was *Lord of all things*, which was his ASCENSION up to heaven, by which he proved himself *Lord of the*

Universe

universe, and for creating this faith in the hearts of his own, he did *ascend* in the sight of his Disciples, not of the eleven only, but probably of the hunder and twenty, S. *Luke Acts*, 1. Having mentioned, both the women and brethren, that were with Christ, and in his Gospel having spoken of them, who saw him after the Resurrection, hath so carried on the thread of his History that the eleven being expressed, the other seemes not to be excluded; this blessed sight of his *Ascending*, being so recorded as indifferently to serve all the persons mentioned, that as being by all men seen, all should confess him to be Christ for the glory of God the Father.

THERE is in nature some secret pressure of Spirit, when not vehemently by-assed, with urgency of affairs, vehemency of fear, that maketh a man long for and longingly to labour after a sight of his Native Country; *Ulisses* is said after ten years travel in and about the Helespont, *to desire a sight* but *of the smoak of his Country*, from the godds, promising thereupon satisfaction, though he should dy at the same time; yet was not that *Rome*, head of an Empire, nor *Athens*, a University of Arts, but *Ithaca*, a rocky, poor, fish town, in the *Ionian* Sea: from heaven did the Son of Man come, that was his Country, his native

native soyl, there it was where he had *been before*, and towards it he had always a moneths mind (as *earnestnesse is expressed in the Proverb*) Lifting oft his eyes towards it, and in parting from earth, spread his hands towards it, saying in that Ceremony *O Heaven! Heaven! Heaven! the delight of my soul, the darling of my Affection, the beauty of my choice, the treasure of my wishes, O Heaven! When shall I possesse thee? O Heaven! how long have I wished for thee? O Heaven! how oft have I looked upon thee? O Heaven! when shall I enter in into thee? O Heavens! I come, I come, open, open, open, ye everlasting gates, open, that I may enter and possesse thy joys after my sighing, fleeing, fasting, weeping, scorning, bleeding, dying, at last embrace me.*

AND who knows not, that water will ascend, as high as its rise? and this *water of life* flowing from the paradise (I would say the bosome) *of God*, instantly was to recurre and flow back, and in the streams of love to appear where he had been before, to which he pointed, that we might be enflamed for persuit, crying out with him *Heaven! O Heaven!* for though Man, who is of the Earth, be Earthy yet the Spiritual man, being born of heavenly parents, as begot of heavenly

venly seed, nursed by heavenly milk partaker of the divine nature, of the ofspring *of God*, in a stranger and pilgrim in this present world, and because of perils by land, perils by water, malice irritating, and corruptions enflameing, molestations from his own Soul, not yet perfectly made wise, cal out, *It is not good to be here*, Christ, Moses, and Elias, are above perfected, and Holy Saints are above grief and fear: which last seized upon the Disciples at Christs removeal, and because *he went to the Father*, *sadnesse filled their heart*, wherefore because he is with the Father, not with us sorrow should fil our hearts, prompting to call *O it is good*! O how good it is, to be there! Our Saviour's stretching abroad his hands, ought to attract our eyes meerly to behold, and desire it's beauty, it's amability, the glory of the Lord therein.

BUT woe befal, us so transcendent is our folly, we heed neither the purpose nor cause of that indication, loveing the valley, though it were of *Sodom*, because of it's fatnesse, though as the grasse it be perishing, or ascends the high hill of Ambitious undertakeings by power, force, or knowledge, to be accounted gods, which hath already destroyed both Angels and men, the principles of such vanity engulphing the Soul into Eternity of

despair

desspair, themselves consequentialy are to be avoyded as Damnation, by lifting *up our hands together with our hearts unto God in the heavens*, Lam. 3. 41. and by the feet of our desires, LOVE and DILIGENCE, run to the mountain of Religious contemplation, the very reflection and shade thereof creating insearchable joy, but reaching of it's top, or apex the ultimate tearm of prosperous, durable, and satisfying comforts known to that *Solomon* of this nation, *Robert* Surnamed *Steward* who gave In *Plate*, the terrestrial *Glob*, dignified with a *Crown* embelish'd with thirteen *stars* circumscribed with *Vanitas Vanitatum & omnis Vanitas*, Vanity of vanities, as if Universal command, dazling glory, respecting or relating to Earth, had been but torture, and were to him vain, and should be to any, vexation of Spirit.

TWO things amongst others, are chiefly denyed to Man, as *not to dy* and *not to fly*, yet in this *Ascension* the first is known, and much of the last is seen, much because somewhat more, for what shall we call this motion upward? was it walking? sleeping? leaping? or flying? sure we are he went from the Apostles eyes in an advanceing pace, but a cloud encompassing him, the Fathers Seat, and his throne, fitter to carry up the Son, then a chariot,

not, that having been done for *Elijah*, a Servant, which cloud enjoins no prying; and discharge questions, as if the heavens yeelded or winds ceased? aided or what other thing curiosity can invent, yet presseth the relinquishing, and treading upon the glory of a gaudy world, and requires a lifting up above our selves, pregnantly exhorting us as strangers, to have nothing of our heart effigied thereon, at most only our feet to honour it with a touch, he mounting over and above *Olivet*, seeming to say *rise up my fair one and come away*, Cant. 2 10. from the muddy flore of this lower and common hall, and ascend the stairs of prayer and meditation, (more comforting then that *Sancta Scala* at *Rome* said to be, and resorted unto as the stairs of *Pilats* house being the 28 steps whereon our *Saviour* went, and returned in his passion) and leap, or walk, run, ascend, or fly to the upper rooms of the heavenly pallaces; where sighing, filth, death, or sorrow, thorns, or spears, have no possibility to enter, even in their remotest causes.

THE Songs of *Angels*, Quire of the *Prophets* joy of the *Spirits*, the sight of God, and the glory of Christ eternally revealing, everlasting causeing, ravishing, never cloying Hallelujahs: for auditing whereof, and di-

directing to which, earths pagentry, the hearts carnality, is to be rejected, crucifi'd, and cut off, these being heavy, will incommodate us in our journey and retard us in our ascending heaven-ward, after our Lord, whose drawing the Disciples from Jerusalem, is not without a mystery, operating upon our overcoming this present world, or then it shall be ill with us, for as the men of *Galilee*, we may know that the same *Jesus* shall come down again in like manner, that is, as some conjecture from *Zach.* 14. 14 upon *Olivet* stretching abroad his hands, *blessing* the righteous, because obedient, and pure, *cursing* the prophane, becaule stubborn, and idolators, umbraged by the valley of the Son of *Hinnon*, a part of which he journeyed through in his passing, but leaving it behind him in his ascending the mount of his ASCENSION, a fruitful mount abounding with *Palms*, *Olives*, *Figs*, *Gessum*, *Pine-trees*, typifying the Church; and the Godly, who are, and which is fruitful, in good works, serving as mediums for the souls reascending unto God, and are as steps appointed for that end and purpose.

OUR Creed stands not at his *ascending into heaven*, but registrars also, his *sitting at the right hand of God*, at which place, S. *Mark* chap.

chap. 18. 19. ſeats him, ending at once his Hiſtory; and our Saviours travel; which laſt is far above all principalities, and powers, *he ſits*, whereas the Angels *ſtood*, and are expreſſed ſo to do, becauſe ſervants, much more honour being his due becauſe of His Sonſhip: not that he properly *ſits* for ſo there is no chair for him to ſit upon, nor right hand in GOD to ſit by, but tropically it ſignifieth that equality, dignity, honour and reſpect, height, reverence and power, which equaly with *God*, He hath obtained, in His humane nature, the heavens being high above the earth, and the heaven of heavens the ſeat of *God* above them, the *Angels* about the ſeat of *God*, and our *Lord* on the right hand of him, that as the earth is far diſtant from the heaven the upper inviſible heaven, above it, the pavement of the ſeat of *God* above them, the Angels again above that, who though glorious, yet are under Chriſt to the ſignifying our nature; and us being men, who being but duſt and aſhes at beſt, and worſe, when ſinners, at the higheſt yet *where ſin abounded, grace much more abounding*, the Father receiving him into favour, as our firſt fruits from the earth, which obtained a bleſſing for the whole Harveſt of *Adams* offſpring; God ſaying to ſuch in him *ſit at my right*

right hand, which sitting cleareth his merits to transcend those workings, or purchaseings, of *Cherubims* and *Seraphins*, who *stand* before the throne *Luk.* 1. 19. for *sit thou* is to be expounded, be thou my Fellow, *according to thy word shall all my People be ruled*, as *Pharaoh* said, so heareth this *Joseph*, I am almighty God *without thee shall no man lift up his hand or foot*, Gen. 41. 44.

WHICH honour being given to Man, who once heard, *dust thou art, and to dust shalt thou return*, who was sent to the *Ant* accounted worse then the *Ox*, *or the Ass*, not only sent to the *birds of the Air* to learn instruction but called *the sons of the Devil*, discovers, infinit love, which should cause man pertue that passage of *sit thou* in his soul, untill Gods love heat the heart, Christs merits cool the conscience, and God's *sit at my right hand* Nobilitat the mind, and *Christs sitting* secure the whole man, he not only resting for himself, but preparing a place of rest for others.

MOREOVER the *right hand* is the high blessednesse, peace and joy, with satisfaction, which *God* hath in *Christs* holy society, upon the account of his obedience as Man in doing always his will, for the *left* in the Parable, denots enmity, *dissatisfaction* and contra-

variety, and in ordinary gestures inferiority: it represents also three great properties wherewith Christ is endowed, *the glory and honour of his Divinity*; this Sun of righteousness rising at his birth, clouded by death, did rest, so to speak, in his Fathers throne, ending the day of his earthly appearance, and worldly troubles, in this felicity, perfecting and finishing the work, which he came to do: next *the Authority of his Man-hood*, we will say, such a one *sat fourty, twenty, or Fifteen year, in the chair*, meaning government and rule, so also doth *Christ*, his sitting not being a naked quiescence but expressing his vigilance, and thoughts, for, and about the Church; for as again *James the third* of this Kingdome, gave in a Medal, a Hen brooding over the Chickens shadowed with a Crown, with this device *Non dormit qui custodit*, he sleeps not who governs, though they may rest, yet in that rest, there is life, and comfort bequeathed to others: Our Lord by his word, Sacraments, and Miracles, doth unweariedly uphold his Church, and all her begotten by the mediatory office: lastly there is in his sitting, *his power of judgeing*; Advocats, and Counsellours stand, while Judges, and Justices sit, especially when they give sentence; so he, when executing the ungodly, and sentenc-

ing them for hateing mercy, he haveing judgement on his left hand, fire to burn, consume, and tear the fiery bloody Spirit, and sits in sentenceing, to evince the deliberatneſſe of the judgement.

IT'S true, once *Stephan* saw him stand, yet reflect that he is a Counsellour, an Advocate for the Church, and the gesture is not to be wondred at: for still understand Metaphor, by which figure ye may finde, he sits as a Judge, stands as a pleader; by the sentencing bloody Jewes, and by the other intercedeing for patient Christians; and again, by standing, he vows revenge to the enemies of his servants; by sitting, he absolveth the enormity of his Disciples, sitting not denoting circumscription of place, but the glory of the Deity, wherein before all worlds, the SON was, being from Eternity consubstantial to the Father; and in latter dayes, when Incarnate, the glory of His flesh being exalted, because in the God head, to be adored *above every creature*; He coming down by his *birth*, enter'd into the field of Warre, fought against all his adversaries in struggling with *death*, conquering that King of terrours; in the power of his *Resurrection* and entring his Royal Citty; He triumphed in his *Ascension*, as the Roman triumpher have

leaveing his prisoners in bonds, and scatte-
ring medals and presents among the people;
in the Scripture phrase, *giving gifts unto*
men, ending his troublesome journey to
Earth in Heaven, as he began, having the
sing of the Angels to Eccho him to the World,
the *gratulations* of the Quire at his ingresse
into Heaven; the *Selah* of all the Glorious
Prophets, the *Euge* of the goodly company
of Martyrs, together with the *Religious*
Hymns of the Church, both East, and West, in
all ages untill this day; believing that he is
gone to *prepare a place for them*; if it were
not so, he would have told us, *Joh.* 14 2.

HE was once thought a stranger in *Jeru-*
salem, and was before that, so obscure, *that*
his brethren did not believe on him, (which the
Jewes yet presse as one great ground for
their unbelief,) He acting as a Painter, who
drawing his most excellent draughts in the
dark; when finished, exposeth his Tables to
publick veiw: so until now he carried him-
self strangly, as to the *Syrophenician Woman*,
and confineing his Disciples to the lost sheep
of *Israel*; but now it is, *Go, teach all nati-*
ons, suffering the Jewes to deride his Mi-
racles, to lye against his Resurrection; but
as he said, it shall be, and all the world must
acknowledge Him *the everlasting Son of the*
Father.

IN order to which the song of the Elect is, HE *that is God* HATH *raised up a horn of Salvation for us, in the house of his servant David*, Luk. 1.69 an Horn indeed, growing out of flesh; yet more solid, more firm then flesh, yea exceeding all fleshly horns, being borne of the Virgin; behold *flesh*, but conceived by the Holy Ghost; behold his excellency *above flesh*, yet when we perceive him at the right hand of God; behold that horn raised, and as the horn of the Unicorn, causeth sweetnesse to all the imbitter'd waters of our *Jericho*, even by the touch; so doth the applying of his *ASCENSION*, unto all our perplexities, becomeing to all a *horn of salvation*: Let the *Jewes* therefore blaspheme if they will; He is now made the Head of the Corner, exalted, raised above all the buildings, either of Church or Synagogue, virtuating them for beauty, strength and lustre, that as in the dayes of *Elias*, the heavens were shut up, so in the dayes of *Jesus*, after a barrenneſse of faith, love and hope; there was a cloud, like the hand, *I might say, like the footstep of a Man*, arising out of the Sea of *Christs* Passion suffering, and a sound from thence of abundance of precious good things, of Gods promising, and Mans needing, not to say, asking in his ASCENSION; the

Church

Church being now as a field which the Lord
ath blessed, by having *Faith* in *Divinity*,
xpectation of bless in the *hope* of what he
ath promised, and *Charity* in the love and
enderneſſe he hath kindled for us: so that
e expreſſion of *Arethuſe* in his Martyrdome,
adequate, and fitted to the Christians sublimated Spirit; for he, when hung up in *Air*,
xpoſed to *Bees*, *Waſpes and Flies*, being
nointed (*not to say daubed*) with honey,
eing his perſecutors with a kind of conmely, said, *How am I advanced, deſpiſing*
that are below me on earth? the Soul, life,
e deſigns, acts of the Believer, being but
Comment upon Evangelick Precepts, and
hriſts like graces, I might say Aſcendings.
ADAM is known to be put from Padiſe, in the cool of the day, that is, about
e evening, admit it to be the ninth hour,
three in the afternoon. Then it followeth,
at the second *Adam* enter'd the Heavenly
radiſe, when the firſt *Adam* was exil'd
e Earthy: And about that time too, did
e Dove bring the Olive Branch to *Noah*; Is
not therefore be blame-worthy to conjeure, that the fourtieth day after the Reſrection about the same time; our LORD
th in Soul and Body enter'd in a manly pace,
d majeſtick walk upon Heavens ſtreet, and

paſſing

passing through the throng of Angels, took that place at the right hand of the Father, resting there as in an Ark, haveing got no rest for the sole of his foot since his comeing thence, I mean about the *ninth hour*; for it is said, *He appeared to the eleventh as they sate at meat*, yeild that to be the sixth hour, or high noon; after which he talked, and went before them unto *Bethania*, Luk. 24.50. or to *Olivet* (upon which Mount *Bethania* stood) from *Jerusalem a Sabbath days journey*; the distance of the peoples march from the Tabernacle in the wildernesse, that is two thousand Cubits, or above half a mile from the City, a convenient walk for the Citizens contemplation in fair weather, and for pleasure; after which journey, discoursing and blessing, He ascended to his Father, the *Olive-branch* of Reconciliation in his mouth, saying, *I have finished the work thou gav'st me to do. Father glorifie thy Name, and ME with that glory which I had before the beginning of the world; For of them whom thou hast given me, have I lost none*, but the Son of perdition, *that the Scripture might be fulfilled.*

AS on the ninth hour of the day, some will have his Ascension, there wants not them who affirm it was on the fifth of *May*, the

e fifth day from the Sabbath, even Thurſ-
ay, the day in which he was preſented in
he Temple, the fourtieth day after his Birth,
holy to the Lord, being the firſt-born: So
he fourtieth day after his appearing from the
elly of the grave, about the ſame time or
our, He preſented himſelf in the Temple
f the *Jeruſalem above*, as holy, harmleſſe,
nd the firſt-born from the dead, having af-
er his Reſurrection, never enter'd into the
emple below, that Type being diſſannull'd;
d haveing conſumate all Temple-ſervice,
eaven he made his Throne, Angels receа-
ing thereby the product of their wiſhes, the
rchangels the ultimate of their deſire; Man
eing reſtored, and enſtated in the perſon of
e Son of God (*whoſe Tutors and Miniſters*
y had been for that end) into that priſtin
ory, which by a Saranicall trick, had
en cheated from them, even from Union
ith God, and dominion over the Creature,
hich now in *Chriſt* he hath made ſure unto
n *in heaven*; and though the wicked may
ckon this ſecurity poor, becauſe diſtant,
d inviſible, being in a far Countrey; yet
them not ſend the meſſengers of Luſt, Am-
ion, or Rebellion after him, diſcovering
iſlike, as if that *man ſhould not reign over*
m: for there He is, and there He will ſit,

until such and all other his *enemies be made his footstool*, and thence shall he come to *judge* in the clouds, both the obedient and refractory, whether Angels or men; the fear of which ought to beget in us that reverentiall awe, it did in one *Elias* (not the Prophet) who is said to have been most timerous, always dreading *the approach of death*, *the coming of the Judge*, *the pronouncing of that sentence*, *Go ye cursed*.

B E rather induced to ascend after him, to be with him, by going up in such duties, as are thought to be enjoyned in the *Psalms*, called *of degrees*, being *humble in prayer*, as *Psal.* 120. delineats; next *stedfast in hope*, then *ardent in desire*, then *fervent in meditation*; and because of many remora's and difficulties we meet withall in these, be *invincible in patience* then *strong in confidence*, *holy in chearfulnesse*, *observers of providence*, *fearfull of offences*, *thankfull for victories*, *serious in supplications*, *meeke in converse*, *particular in pleadings*, *charitable in families*, *and encouragers unto all good*: the performance whereof, in a holy sense, will make each of you *Adam hamahalah*, or a man of degrees; for as these *Psalms* were of old sung by the *Levits*, upon the steps in their ascent unto the Court of the Women, at the least

feast of Tabernacles, for their excellency, form, shortnesse and sweetnesse of the matter; by these vertues as by stairs, we shall ascend, being men in this (*for it is a reasonable service*) into Heavens great Court, rejoycing with exceeding great joy, in tasting those pleasures which are at Gods right hand therein, for ever.

THE Priest under the Law was to bless the people at dismissing, or finishing of the Temple-service; one form whereof is to be found, *Numb.* 6. 23. and others were instituted by the authority of Rulers; it was pronounced *standing*, *with hands stretch'd abroad*, *and with a raised voice*, as if he would have forced into, or put upon the people, the mercies in those formes expressed, which is promised in these words, *And I will bless them*; Grace ratifying the Priestly benediction, when bottom'd upon Divin law, or the Congregations obtainment of the desired good, which ordinarily in Religious-zeal was carried for by the people, who are said to wait for *Zacharias*, Luk. 1. 21. the words Priest, which with that of the patient, poor and dying Christian, are known to be signally efficacious, which made our *Lord the Priest of the New Testament*, when leaving his little flock to put his blessing upon them,

them, and with ſtretched out hands alſo; *Luke* 24. 50. evincing the removeal of the curſe of the Law, in his bearing of the curſe for them in his own body upon the tree; and that he was going to pray for them, and for their ſin, that *ſecurity* might be purchaſ'd, *knowledge* of the truth obtained, and *eternall life*, the ſumme of all mans ſalvation, aſſured unto them, and alwayes to be intreated for by him; which being done, while he was with them in the world, ſhould likewiſe be done at his abode with the Father; before whom as with open armes He was continually to interceed for mercy to the *Elect* in general, and to his *Diſciples* in particular as Friends, who could not, who did not part with this their Maſter, no more then *Eliſha* would from *Elijah*: and though with that Servant, they had not the ſpirit of their Maſter duplicated, or doubled upon them; yet greater works then he did, they do, *becauſe He is gone to the Father.*

CERTAINE it is, that *Peter* did convert, and the other Diſciples together, at the feaſt of *Penticoſt*, more hundreds in one day, then for ought we find, *Jeſus* in all his life-time to have done: to omitt that paſſage of *Peters* ſhaddow, *Acts* 5. 15. (ſince it is not told us, who did it, or that ever any was

was cured by it, or whether it was done for a good or bad end, whether in fond superstition by Christians, or malignity from Jews who might desire to receive benefit thereby, yet not own the Faith of him, whom *Peter* taught, I say, to passe this, we find all the Disciples endowed with a double portion of knowledge and heavenly joy; He being seen of them goup, who had been with him from the beginning when such *hot spurs* as were offended at his Person and Doctrine, enjoyed not that blessed sight, nor partaked of his fruitfu'l blessing; from whom such *posters* are not many degrees distant, as declines the hearing of his Gospel now; or if they do, their impatience suffers them not to reach the end of our Divine service, that the blessing from the mouth, or hands of the preacher, cannot be raught unto them, their head and ears, being equaly remote from him: as their Kitchin is from his Pulpit, as if the blessing of the *Sanctuarie* were to be undervalued, in respect of their trivial, I might say, sensuall conveniency

CHRIST is said to be the *Rose of Sharon and the Lilly of the valleys:* Sharon was a pleasant field near to mount *Libanus*, in the Country of *Bashan*, where *Davids* flocks and herds were fed, neat unto which, was a valley

fruitfull

fruitfull both of *Lillys and Roses*, growing without mans care, or hands industry; having earth for Mother, and heaven for a Father, which *Christ* also had, who, as a *Rose* is encompass'd by prickly thorns of cares, troubles and persecutions, yet *fragrant* to such who placeth him as beautifull in their breast, heart and bosome; He was *white* in casting away his grave-cloaths, and winding sheet and napkin, the badges and colour of infirmity and darkness, so great was his humility that he became as a *Lilly* and of the vallie too bending down-ward, to bear upon his shoulders what the Father was pleased to impose, even unto death; but now the darkness of Mortality, being evanished, he became ruddy, cloathed with the purple robs of Majesty and Grandor; stedfasty eyeing heaven, yet still like the *Rose* piercing and galling, yea, tearing, as by thorns, or pricks, the hearts, the consciences, the Souls of such who approach not to handle him in reverence, and religious deportment, in all parts of worship, as *prayer, praise, Sacraments, vows*, or any other ordinance of the Church; He carrying up to heaven, as may be conjectured, the very scarrs and wounds he received on the Cross; that beholding them, the ungodly nations may the more despairingly mourn, and

more

more convincingly bevail their (*it may be*) forgotten injuries toward the *Son of Man*.

BUT to such, who as *Roses* delight in the shade, or as *Lillys*, root themselves in the vally of humility, that is, rejoyceth, or affecteth a Conformity in his excellent communicative properties, he shall become as an ornament to their breast, or a pearl of great price in their hand; causing and procuring the Fathers acceptance to such works, as that breast shall conceive, wherein he is fixed, as *David* about building the Temple, or the Angel of *Philadelphia* about his Ministry. Revel. 3. 8. God purposing never to exalt any, but in the manner he magnified his Son, who first *drank of the brook of the way afterward he lifted up his head.*

SAINT John is the Apostle that speaketh most propheticaly, of our Saviour going to the Father; yet hath not one word that Historically he did it so that the Question here, *What and if you see the Son of Man ascend up where he was before?* is not answered by him: for except in the Gospels of S. *Mark*, and *Luke*, the manner, and term of his *ASCENSION* is not to be found, and not without reason is it in them, and ommitted here; for S. *Luke*, having in his Gospel drawn his Genealogy from *Mary*, of the house and lineage

of

of David, making him thence to be owned for a King, it was needfull to commemorate his entrance into *heaven*, as into his Kingly palace; and *Mark* beginning with his Priestly Office, (*viz.*) of his preaching the *Kingdom of God*, it was futable thereunto, to beare in record, that he enter'd *heaven*, as into his holy Temple to interced for the tribs of the world. But Mathew and John speaking of him as the Son of God, and as one that came from God, (*besids that each Evangelist as he writ observed what the other had omitted, or largely handled, and accordingly as one abridgeth, or enlargeth his own history,*) Leaves the Faithfull to infer the necessity of his return into heaven, as to his native Countrey, and of being in heaven, as the proper seat of *God* the holy Gospel throughout radicating the truth of this, and abundantly making good, the inference, all which *S.* John saw, he writting his Gospel after his three holy Coleagues had finished, ended, and published their severall Evangels.

BUT if any would have a sight of him ascending, as there are many who doth not; yet eats with us, drinks with us, goeth to the Mountain, and *Olivet* of our Temple, yet wants that beautifull Spectacle, as did the carnall *Jewes* in the text, who understanding all

all things *Nichodemicaly*, that is carnally, derided this supposition; but if you would answer this, *what and if*, with an *O that I might see the Son of Man ascend where he was before*, then pursue the acquisition of such Gifts the Apostles were endued with, before it came to pass, which were *Magnanimity* and *Courage*, *Longanimity* and *Patience*, *Unity* & *Concord* The first made them keep together, though their Master and Shepherd had been smitten, separating but in fits, and starts, as men in distemper, the second hush'd all disturbances, strife and discord; none cheked *Peter* for his fall, he blam'd none for cowardice, whence flowed Unity and Love; their Masters last appearance being at their dinner, so to speak, *when they were at meat*: And ought not the memory of the ASCENSION to be attended with a religious banquet? since its last service was usher'd in with a Table ready furnished) a little after wh^ch they see him again no more: and truly if our eating and drinking be for the glory of God, which shall be, when strength only is expected from them, his service in our generall and particular calling, we need not scruple, but if two, or three, or one, be in holy discourse, meditation, in soberness, (*I mean not poor dishes, for there may be prodigality in wooden platters, and gluttony o-*

ver

their Device being a Dragon falling headlong.

RESEMBLE a Saints progress toward *Jerusalem* to a land-journey, through a *vast, waste*, and *howling Wilderness*: comparatively the whole Earth being no other, yet no *Misprision* from within, no false *Information* from without, no *Hellish Combination* encompassing, need cause a retreat: for all of those in the *Dragon* already cast from *Heaven* are overcome, Revel. 12. Their attempts against the *Woman and the Remnant of her seed* that is, the *Church, her Sons* and *Daughters*, are but wrigglings of that old *Serpents* tail, since his head was wounded: be not precipitate, be not afraid, *O ye of little Faith, you shall tread upon the Lyon and Adder, the young Lyon and the Dragon shall you trample under feet* as speaks the old Testament, Psal. 91. That is, *shortly bruise Satan under your feet*, as propheseth the new, Rom. 16. For *Christ* must sit, that is, he *must Reign till he hath put all enemies under his feet*. A worthy saying of that great Apostle of the Gentiles, 1 Cor. 15.

MYSTERIUM PIETATIS,

OR THE

MYSTERIE

OF THE

DESCENDING

OF THE

HOLY GHOST,

Unfolded and applied.

entecost-day Whitsun- } *-May* 22. Tolbooth Church. 1670.

JOHN XX. XXII.

And when he had said this, he breathed on them and saith unto them, Receive ye the HOLY GHOST.

AMONG other promises given by our *LORD* unto his Disciples, for their support in the tydings of his departure, that *of the Father* is ...d to be one, which was *their being bapti-*

ver the coursest bread) thankfulness, frugality, piety, and unity, it is impossible to misse the company or want the presence of Jesus neither ought there to be a despondency, for the truth of the ASCENSION shall, and will, be evidenc'd unto those, with whom these accomplishments are at board.

LET the Zealous, discover faith in his conversion, preserve hope untill the consumation, and a manifest love in his conversation; *Berbury*, his obedience, shall so clear the eyes, that this flight from *Oliver* shall be known in all its spirituall effects and steps, for the hearts more ravishing, because refined joy, delight, and satisfaction, making the tongue to cry after him. *Set me as a seal upon thy heart, as a seal upon thy Arm*, Cant, 8. 6. that is, *Lord remember me now thou art going to thy Kingdom.*

IN the year of grace 1608, three Ships called the *Ascension*, *Union*, and *Good hope*, sailing neere the Cape of good hope, had the fate all to perish; the *Union* first perished, next *Good-hope*, last of all the *Ascension*; that aspiring minds having great hope, and dangerous ploddings, have perished in their hope when almost arrived at their wished-for-port, and Cape of their contrived design, to their horor, to those who are not strangers in

our

our Coast, yea to our shame; Strangers best know it; *Union* we have already lost; in our dangerous discords, miserably increasing, and scandalously spreading: Yet we pretend to *hope*, and makes a lively-hood from it, for action and variance; but having so oft been under water, and it it self dashed and broken to pieces, might be justly called *Conceit*, and the *Phrygian*-like ought to be wise behind hand, and weather it out no longer, but take harbour, least we lose, that is, forfeit the benefit of the ASCENSION, having only a fancied presumption, of felicity to come.

GOD avert the ominous application of this instance, and unit us again, by the Spirit to an holy *Union*, in which only we can have true *hope* secured, and then our ASCENSION will be ascertian'd; by which we shall ever with the Lord, in the Lord, and after a troublesome sea & deluge of a tumultuous hurly-burly, the Ark of our Soul, will rest on that *Ararat*, those mountains of Spices above, saving the *Cargo* of a good conscience, by Anchoring in the *Indian shoar*, of heavens rich and glorious enjoyment.

THE Emperour *Sigismund* having proved successfull in severall battels against the Turks, dignified many of his *martiall Worthies* with the *Knight-hood* of the *Dragon*,

their Device being a Dragon falling headlong.

RESEMBLE a Saints progress toward *Jerusalem* to a land-journey, through a *vast, waste*, and *howling Wilderness*: comparatively th whole Earth being no other, yet no *Misprision* from within, no false *Information* from without, no *Hellish Combination* encompassing, need cause a retreat: for all of those in the *Dragon* already cast from *Heaven* are overcome, Revel. 12. Their attempts against the *Woman and the Remnant of her seed* that is, the *Church, her Sons* and *Daughters*, are but wrigglings of that old *Serpents* tail, since his head was wounded: be not precipitate, be not afraid, *O ye of little Faith, you shall tread upon the Lyon* and *Adder, the young Lyon and the Dragon shall you trample under feet* as speaks the old Testament, Psal, 91. That is, *shortly bruise Satan under your feet*, as prophesieth the new, Rom. 16. For *Christ* must sit, that is, he *must Reign till he hath put all enemies under his feet*. A worthy saying of that great Apostle of the Gentiles, 1 Cor. 15.

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A*MONG* other promises given by our *LORD* unto his Disciples, for their support in the tydings of his departure, that *of the Father* is d to be one, which was *their being bapti-*

zed with the Holy Ghost, Acts 1. 4 5. and that from heaven which had been revealed to *Joel*, Chap. 2. 28. by the Father, and also to the the world by the Son, who had given the Spirit to his Followers; but the Father having promised a more ample manifestation, it is peculiarly fixed to him by the Son who as a preparative thereunto from above, *breaths* here upon them beneath, the Spirit being the Soul of the Church, without it, you must imagine it to be only a Carcase, that Article of the *holy Catholick Church* being a depending one, the holinesse thereof relying upon her Relation in, and towards that of the *Holy Ghost*.

THOUGH as a bride she be betrothed to the Son, yet it's the Spirit maketh her the Lambs wife, as believing she is Baptized unto Christ, yet wanting the confirmation, unction, or blessing of the Spirit, there is no inward sanctity, which being ordained to be gradualy given, it is recorded in one place to be lesse plentifully, and in another, to be more miraculously infused, as before, and after, our Lords *Ascension*, is evident in many places, and particularly in this: wherefore it is expedient to behold, *how the Apostles received here the Spirit*, and *how afterward*, and *how we may be said as Sanctified to receive*

the

the *Spirit now*, that we may passe from the infancy, and weak condition of meerly instant Baptism, and to become adult, in possessing the thing thereby signified; even the sprinkling by, or baptisms of the, *Holy-Ghost*, *as by fire*; that as washed and heated, we may become so enliven'd, as the *Lord* may have pleasure in our beauty, and delight to dwel in our very *bodies*, *as Temples* for himself; His *altar* our mind spiritualiz'd, his *Sacrifice* our good works, the *fire* devouring that *Sacrifice*, being that of Compunction for sin, and zeal for his glory.

THESE two words, *Holy Ghost*, expresse the holy Spirit, the third Person of the Trinity, when together; for if separated, the *Father*, and the *Son*, are holy, and the *Father* and *angels* are *Spirits*, but when united, they respect, a duplicated operation and double office of the third person, performed upon them who are chosen vessels unto Glory; in makeing them holy, and in giveing them life, breath, or spirit: by which they become living souls, *Ghost*, or *Guest*, being a name synonymous to all Spirits; but *holy*, or *holy*, to him by way of excellency, who proceeding from the Father and the Son, is breathed forth, and being every way holy fitteth his name to his nature, the sutableness

whereof being eminent, he is denominat in our new style, thought more refined then the old, the *Holy Ghost*, receiving other Names, from other properties, as *wind, fire, the finger of God, the comforter, the spirit of Truth, the holy spirit*, which the Apostles are commanded to receive, not as though they had formerly wanted, him, for they preached, wrought wonders cast out Devils, a power that flowed from his In-being, and during *Christs* abode, but he being upon his ascending, qualifieth them now this second time, for the work of the Ministry, in *remitting* of sin, in *binding* the obstinat for sin, in interpreting the Scripture, for their greater assurance and fuller consolation, because of his absence about Propheſies and typs, as the election of *Mathias*, in the place of *Judas* from the mouth of *David* doth famously make evident.

YET it is no great cause of offence to affirm, that here they are breathed upon to dispose their minds already sanctified for the Spirits reception, in a more solemn manner in the dayes of Pentecost.

MOREOVER a religious melancholy, seazing on the vitals of their Spirits, and belief of their Masters proceeding from, or ascending to the Father, in, and for, their be-

behalf, the Spirit being a pledge of Salvation, the ſtrength and life of the Soul, is here given by an apt ſimilitude of a *breath* (for as the viſible body of *Chriſt* was not *God*, ſo neither is the breath here felt, to be eſtimate the ſpirit) to confirm them, that as the breath came from him, ſo ſhould, or ſo did the Spirit proceed from him likewiſe: which the Greek Church to this day denys, affirmiug his procedure from the *Father* only, which is ſeen, ſay ſome, in their puniſhment, in looſing their Imperiable Citty *Conſtantinople*, their Emperour, Crown and Kingdome, being taken by the *Turk* upon this day in the Calendar, *An. Dom.* 1237. wherein the nature, gifts, and proceeding of the *Holy Ghoſt*, are taught, explained, and truly commemorat, in the Orthodox, and Latine Church.

MANY good things our Saviour had taught, eſpecialy about his Death, and Reſurrection, which the Spirit was appointed to bring to their Remembrance; the brain of man in it ſelf being naturally dull hereby is cleared, and as his *birth* purifieth ours, as his *life* inſtructeth ours, as his *death* deſtroyeth ours, as his *Reſurrection* preceedeth ours, and as his *Aſcenſion* prepareth ours, ſo his *ſending* down of the *Holy Ghoſt*, helpeth us nightily, in the reflecting upon theſe things

against all infirmity whatso-ever; oyling the wheels of the Soul, makeing that lift up it self, being otherwise bowed down, and by this is said, *Woman or man thou art loosed from thy infirmity*, causing them still look forward, or like a religious pulley, stil haleing, or pulling the soul heaven-ward to a loveing of spiritual things, contrary to the carnal mind spiritually: hence the Sunday betwixt his *Ascension* and the *Spirits descension*, is called from the entrance of the twenty eight Psalm, *Dominica exaudi*, as if from that time the Church of old, and yet now, had been still calling, praying for, and expecting a fuller portion of the Spirit, this breath being but the first fruits, untill the harvest, a taste only of *Canaans* grapes, a warm breath, a refreshing gale, untill the mightier and rushing wind should blow, when *Jesus* had been glorified.

THERE are two principal parts of the body (*viz.*) *head and heart*, to which in the soul corresponds, the *understanding* and *the will*, it being led and moved by these as greater wheels, and God in his Church hath to both of these in resemblance, *Christ and the Spirit*, the head and heart of his Congregation, for understanding of, and being guided unto the things concerning life, and by these

these we know he loveth us and by that knowledge procureth in us *Love and Joy* by divine illumination toward himself, the Spirit being that *Regius*, or great *Divinity Professor*, teaching from within, the mysteries of God; for what ever *David* the Psalmist, *Amos* the Prophet, *Daniel* the Prince, *Peter* the fisher, *Samuel* the Seer, or any other Priest, Prophet, or Patriarch, taught, were but *lectures* of his composing, *words* of his framing, *sentences* of his drawing up, directing how to believe, how to live, how to walk, and how to talk, how to love, and how to adore, how to weep, and how to pray, all with admireable wisdom, holy zeal and fervent charity.

THE Spirit was here given, about the Resurrection, before the *Ascension*, after which the space of ten dayes, reckoning from the fortieth, that is, from the *Passeover*, for he was given again, so that we are to observe the feast of *Pentecost*, when the HOLY GHOST came from heaven, whereby they, as all good men are, made to look up, before which we must meet and assemble, so receiveing it in the *Word*, breathed upon us on Earth, this doubling of the Spirit, being like the two-fold Commandement, of *loveing God* who is in heaven, and *loving man* who abideth

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bideth upon Earth, yet it's but one command, acting on different objects; so its also one Spirit, given, and acting, for different things, or, for discovery of that one great thing the Trinity.

FOR the Son having been visibly known among men, the Father also revealed by the things that are seen, there remained one thing to enforce the certainty, and existance of three Persons, that was the appearance of the HOLY GHOST, who had once come, as unto *Noahs* ark, like a dove in the evening of the world upon *Christ the Lord*, expressing the meekness, peaceablness, harmlessness, of them who are as houses inhabited by him, this was at his *baptisme:* the next, as is thought, was in a cloud, strengthning his constancy glorifying his purity, and heating his fervency, this was at his *transfiguration*; A third was by a breath for animating a perplexed, little flock about the removeal of himself from them, a few dayes before his *Ascension*; A fourth was in fire, in tongues, and this was after his glorious *Session* at the right hand of the Majesty on high, giving them a *noon-day knowledge*, to understand all Scripture, *power* over all Devils, *wisdom* against all Philosophers, *Eloquence* against all Orators, *Patience* against all Torments, *Gifts* to convert

all

all Nations, *Confidence* in the love of God, for subduing of unruly lusts, *Grace* for perseveringin all good works; Lastly, *Joy*, in the peace of a good conscience, through Christ and him crucified, whence it is sayd, *they were al filled with the HOLY-GHOST*, in contradistinction, to those portions, or draughts, they had received before, so diminute that its said, *the HOLY-GHOST was not yet given*, (q. d:) in that ample and miraculous measure, because *Jesus was not glorified*, *John* 7. 19.

WHICH when done, they are *quasi* overcharged, and *S*peaking, were thought *drunk*, that is, intoxicated: which in a *trope* they were, but not as the Jews suppos'd *with wine*, but with the new-wine of the Spirit; wherewith the old bottles of corrupted self, could not be brimmed, the *Vine*, whence it flowed, being above, the liquor whereof stupified not the braine, but transmented the Soul, not causing staggering, but confirming in faith, and joy, as in the Citty, *by that River which maketh glad the Citty of God*, which they renewed, by wind, fire, and tongues, were capacitate to drink of, the one blowing away the chaff, the other heating the Spirit, giving light also to the dark chamber of vain Imagination, the last promoting to speak refinedly

finedly, perſwadingly, being cleanſed from carnall ſordidneſs, and earthly ſelfiſhneſs, delighting in no talk, but *of the Wonderfull works of God.*

IT is uſuall with Expoſitors, to ſhew the analogy between things themſelves, and that which is repreſented by thoſe things: In how many wayes the *Paſchall* Lamb and *Chriſt* doth agree, the *Red-Sea* and baptiſme, the *Croſs* and the brazen Serpent, *Jeſus* and Aaron, *David* and *Joſeph*, is not of our province; but how aptly doth wind repreſent the operation of the HOLY GHOST in thoſe upon whom he cometh, if you weigh thoſe particular workings, in the conſcience, by proportionating them according to it's quarterly effects.

DOTH the South wind ordinarly bring warm ſhowers and rain, by vapours drawn from the Midle-Sea, heated by the Suns fervency in the Equator for fructifying the earth? It is as evident that the Spirit ſhall no ſooner convince of ſin, and ſay to the ſinner; *Thou art the Man*, then rivers of waters will run down *myeyes*, ſaid *David*, *becauſe they*, that is, my eyes *keep not thy Law*, Pſal. 119. 136. *Mary Magdelen* was wett further then the skin, and *Peter* is ſaid to make furrows in his cheeks. *O thou that made me, have mercy upon*

upon me; was a form of prayer, appointed a luxurious wanton, but then a penitent *Thief*, for procuring mercy, as not daring to pronounce God; What fruitfull showers hath the Spirit made in the valley of an humble and depressed Saint, Making the rain to fill the pools, causing Grace, even when stocked, to grow as the grass, and feed in *prayer, supplication, intercession*, for all Saints the most obdur'd weeping so loud, that the house of *Pharoah*, that is, the Court of heaven hears, and are admitted into that favour, as to be assured of the best fruits of the Land

THE North Wind drives away rain, Pro. 25. 23. And when clouds of fears and doubts, threaten a spirituall tempest, dark thoughts gathering and the glory of the Lord (the light, peace, and comfort of the Soul) preparing to remove, the conscience lying as the ashes of the Sacrifice, on the *North side of the altar*, in solitary sadness, digesting its own perplexities, to nourish heart-biting anguish; How hath the Spirit becalm'd the Air? in his seren breathings, scattering the portentuous clouds, that *had a sound of abundance of rain*, keeping the Soul within the Pale, or inclosure of *eternall Election*, whereby the chilling blasts of terren disasters, or spiritual desertions, do but cause it dine the deeper, procuring

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ing greater evidence, and from *vocation* concluding, that neither *Death nor life, nor Angels nor principalities, nor powers, nor things present, nor things to come, nor height nor depth nor any other Creature,* were it my self (who at this time is made unwilling to be parted) *shall be able to separat from the love of God,* Rom, 8. 39. Who saith unto Evil, *come not nigh* this mans dwelling; *David* encouraged himself in the *Lord his God.* Sam. 30. 6. And *Job* at last, was re-installed, and enjoyed more then *Halcyon*-like tranquility, in the feild and bosome of his own conscience.

OBSERVE the *west-wind,* and to herbs and flowers it is so good, that one of its name is *Favonious,* for rendering so many favours, being not so moist as the South, nor so corroding as the East; so is the Spirit influencing the soul, for exciting to the delectableness of handsomly contrived purposes, causing God delight in man, and again man to delight in God, the grand scope of its enlarged acts, that as the *Heliotropis* to the Sun, so it turneth to the spirits motion; Imprinting upon the mans observer, and Surveyer of his paths, positions proving his *growth in grace;* All which emergeth, purely from the vertue of the Sun of righteousness, not from the fullenness of rigid opinion, which is to be hated,

equally

qualy to the ſordidneſs of the profligat ſinner, both being *Spots* and *blemiſhes*, in the Church of God, uniting to infeſter the commendable tract of vertue; and religious complacency, the one giving it an ill name, the other contriving its finall overthrow.

MARKE the ſtrength of the *Eaſt-wind*, and you ſhall find it imployed in eminent ſervices, as in dividing of the *Red-Sea*, Exod. 14. 21. For bringing the *Locuſts* upon *Egypt*, Exod. 10. 13. For *breaking the ſhips of Tarſhis*, Pſal. 48 7. And blaſting of the *ſeven ears of Corn* in *Pharaohs dream*, Gen. 41. 6. Yet all this is but the mightineſs of a creature: but when men imperiouſly are advancing with full ſails of prophane intentions for executing villanous undertakings, this Spirit (the *Creator of all things*) will convince them, arreſt them, and cauſe them become a *Magor miſſabib*, a terrour to themſelves, becauſe of terrour round about, and blaſt them in their greateſt rankneſſe, empting them alſo in their greateſt fullneſſe, and coaling them in their moſt paſſionat heats: as *Laban*, when charged not *to do ill*, not to *ſpeak ill*, Gen. 31. 29. It ſhaketh the roots of the ſtifeſt, and blowth away the ſails and cables of the fleſhes highеſt confidence, making ſome, to cry out with *Saul*, *Lord*, what wilt thou have me to do?

do & others with *David? It is good for me that I was afflicted*, and may be with *Ruben*, to roat out, *and I, whether shall I go?* Gen, 37.30.

HOW again from the intestins of a secure and becalmed conscience, it hath raised Hyrricans of feares; and terrible out-cryes, came from the *jaylor*, *What shall I do to be saved?* Acts, 16. 30. And here blew upon the Apostles, that all stratagems before feared of the *Jewish* malice, were hush'd and gone, for by this did their throats, as from a Trumpet, give an allarum to all the world, to seperate *from an untoward generation*, and added so to the Church, that three thousand were either by *beleiving* as Adult, or by *baptizing* as in infants, in one day, made members of his body, who is all in all; and these abounded so in good works, that *they had all things common*, (i. e.) for use, not in property, Acts 2. coaling their otherwise angry, and feavorish souls, enflamed against the doctrine of Christ crucified, they opening their hearts, giving their bodys to be washed in holy baptisme, by both being exceedingly refreshed, eating their bread with gladness and joy of heart.

THE Prophet got a charge to cry, *Come from the four winds: O breath! and breath upon these slain that they may live*, and accordingly

their was a *noice*, a shaking and a re-enliv-ning, Sin hath made a Charnel house of each structure, a slaughter house of each Familie, having slain all in them, with the weapon of mbeleif, and O! that the spirit in purifying y grace, in gracious prayer, in full assurance of faith, were given to each one for them-tives and for the good of all others, to stand in this valley of *Earth*, which is but a valley *of bones and those dry*: and who can tell if they can live? Though they may cry: *Come, O Spirit and breath of God*, from the *East*, that we may see and know our selves to be sinners: renewing and sanctifying by hope. from the *West* to understand, that our iniquities have caused a setting of our Sun of consolation, having lost the beams and rayes of Fatherly love, and dwelling in darkness. From the *South* that showers of tears, from our eyes through bitterness of sorrow, for the grosness of our misbehaviour. and from the *North*, that we may behold the ruddy countenace of an Angry God, and the *bow* which he threatens; *Inverted*, its true, and *unstringed*, yet long shal not be so, if his patience be not answer'd in our amendement, and fear cause penitencie, for avoiding so dreadfull an arrow, as *sentence to eternall flames*, or formidable mischief from so omnipotent an arm, who can

even cloathed in flesh, make us feel the sting of his displeasure; in first blowing, and then kindling the very first streams of hell within us, as he did in desparing *Judas*, and vagabonding *Cain*.

IT is true, we pretend much to the *Spirit*, and braves out reproof, yea censure upon that score; anticipating in conceit Heaven joy, by the assurances we brag already to have possessed from especiall evidence above, as if the *mighty wind* had already blown upon us: whereas we are yet *carnal*, and sold under sin, having not that noted nimblenesse, to perform all Religious exercise, clearly observed to be in them, who answer the Spirits call: for though with the *Publican*, we may come down from the tree of some conceited excellencies, possibly our due and birth-right; *by washing the Saints feet*, visiting the sick, feeding the hungry, binding up the wounded; yet really we sadly behold, that through some opinion, or nice punctilio: we adjourn attendance upon God in expresse duty, either altogether, or approach with reluctancy untill with him in the Gospel, *We first bury our father*, Matth. 8. 21. which equally with him maketh us *unfit for the Kingdome of God*: for no sooner did the wind blow, then the *Apostles* were inspired immediately

tely; not about the restoring of the *Kingdome to Israel*, but of *Israels* enjoyment of the Kingome; the *promise* (viz.) *of Heaven*, not of the Earth, *being to them and to their children*, the Spirit hateing dull delay, wherefore it was also a *sudden sound* from Heaven, making them straight heavenly; the *sound* being before the *spirit*, for gathering in of their Spirits, causing intense attendance upon that which was to be revealed; the *sound from Heaven*, making them heavenly minded; the *sound from Heaven*, coming *suddenly*, confirmes the Doctrine of the spirits averseness from sloath; the *sound from Heaven* that came *suddenly*, was of a *rushing mighty wind*: the wind *rushing* causing spirituall awe, & *mighty*, to excit their depressed; and it may be despondingsouls, and *wind* to purge their hearts from filth, and blow away what in them was lurking, to detard from that employment, which by the Spirit they were intended for; and for which, like full vessels they were *filled*, so as no earthly thing could enter, there wanting room; no temptation make them rail, sound, or roar as empty they being filled.

WHICH deliberatly consider'd, deplorable inferences must be inferred, touching the sad mistake of too too many; whose opi-

nion only, is the alone significant thing before others, causing them to be accounted Saints, or some conceit in themselves, which grounds only to themselves, the certainty of their future glory; which errour shall be to it's possessors, I might say Admirers; what the voluptuous life of the *Sophist Iseus* was to him, which how delightful soever at first; yet at last bemoned his being *Tumaliz'd*, that is, supposed to find good, and rejoyced in its proximity; yet still went without, and was at last frustrate of all hopes thereby being, but dreams and shadows; for as *all is not gold that glisters*, so neither is every thing that ravishes, by and by, to be termed Divine: Nor what affects, yea comforts the heart, to be presently surnamed *types of Heaven*; yet where *Dexterity, Agility* in the things of God, are accompanied with *Purity, Peace, Joy, and Heavenly mindedness*, as in the Apostles here, its a pregnant proof of the in-being of the Spirit, and coming down of the HOLY GHOST, whence comforts truly, originat and flow, *&c.*

TWO thousand and odd years, had mans Ambition exposed him to infamy, Lewdness, and Idolatry; by *Gods* confounding languages at *Babel*, stopping them from perfecting that joyntly intended *Tower*, by dividing their

them

their speech, which at this day again, was transferred by plurality of tongues; unto a blessing, the Spirit diversifying the Apostles tongues, not to disturb the world, but advance the Church, in propagating Faith the readier; that there needed no Interpreter, every Preacher being furnished with the gift of every tongue, to speak to the multitude of the devout, that *Jesus was the Christ*: Uniting them again to be of one mind, and one accord, for edifying themselves *in love*, and one another in the holy Faith, which is a strong Tower of defence, *as the Name of the LORD*, Prov. 18. 10. and whose top indeed reacheth *up to Heaven*; each Convert being as a stone to the building, and united by the Cement of the Blood of the *Eternall Covenant*, laid on by the hand of the *Spirit*, who can as here, turn ill to good, by drawing good from it, whether for mans profit, or his Makers honour, as *Levi's* curse, in being *scattered*; occasionally through grace, made the Lord to be his portion, and be sanctified for Priest unto the Tribes, *Numb.* 3. 12.

CONFOUNDING of Languages made the whole Earth to be peopled, each company flocking, planting, building, together according to that understanding they had of their neighbours speach, which now brought

great things to passe for the Almighties praise; all Nations beholding these unletter'd men, from Heaven in an instant, promptly uttering the good things of *Peace and Reconciliation*, with Him who first confounded them, and of *Reconciliation and Peace*, with all who were confounded with them; all tongues expressing this one thing, *Love the Brethren*, 1 *Pet* 3 8. *As Christ hath loved you, and given himself for you.*

THE tongue, is a purifying, mundifying member, it can lick out viscuous matter, can suck out putrid and infections corruption from the body, as did that of the Lady *Ellenor*, wife to that *Prince* of *Chivalry*, Edward *Prince*, afterward *Edward* the first, of *England*, her Lord being engaged and fortunate in the *Holy war*, was almost assassinate by a *Turk*, being wounded with a poysoned knife, with which the Prince slew the Attemper, but Physicians despairing of his own recovery, the noble Lady (her Lord sleeping) is said, to suck and draw the venome forth, recovering her Husband, she her self not being endangered thereby. The *tongue*, is a tasting member, by it we know the white of an egg, to be unsavory, it is a speaking member, the Hierogliphick of a word among the Egyptians, was a tongue and by it we blesse God, at this day,

day, *and alasse*, by it also we curse men, setting it on fire *as from hell*, to reform which and virtuate the doctrine of the Gospel for drawing forth of the Soul, the deadly poyson of *Atheism and Prophanesse* by pravity, and exemple thrust upon us, and put in us, by those watchful lusts, and vigilant adversaries, of our Lord, and of our souls, because, we would regain that *Jerusalem*, that Royal City of pure and Holy peace with *God*, which hath been wrested out of our hands by Turk-like force Tyrrany and Cunning:

FOR draining us of such putrid filthiness, and the whole world, is the Spirit represented in that shape, the first fruits whereof, appeared in that first, and Famous Sermon of S. *Peter*, whose tongue had been but a few weeks before, so glib for *lying and cursing*, now fluently detects the monstruous deformity, of the Jews bloody Zeal, and bridles their passion, yea, from convinced guilt, oblidgeth them so fare to renounce there former impietys, against Christ, honoured and blessed of his brethren, as to rejoyce in the knowledge of him *Crucified*, craving remission of sin thereupon, to the Churches ineffable glory, the accession of *Multitudes* to her banner, upon that score dispiriting her oppossers, and creating *fear* upon every soul,

beholding the ſtupendious wonders, wrought by the Power, Hands, and Tongues, of ſuch, whom the wiſe of the world, though not worthy of veneration,

BEFORE Chriſt dyed his Apoſtles feet were waſhed, John 13. 5. For *exact, circumſpect, and clean walking*, and after he aſcended, he cleanſeth their tongue, for *Prudent, Holy, and Pure talking*, conſulting in all their converſe, with *truth, verity, and love*; That as it is naturaly placed between the heart, and head, ſo its motion ſhould be regular by there conſent, *being ſeaſoned with ſalt*. Coloſ. 4. 6. That is, gracefullneſs, and diſcretion, flowing from mature deliberation, and wiſe for-thinking, not hurried to the violation of precepts, by the winds of paſſion, but conſult, and compleat what from duty, and charity, upon holy and ſober inſpection, we ſhall find incumbent for our place and calling; Not ſwelling in rancor, but alwayes, remembring the proverb of the Arabs, being wary, *leaſt our tongues cut our throats*: For can it be queſtioned, but that *Dives*, was the more tormented in his tongue, that he had ſcandelouſly offended in that member, which walking *in uvo*, (i. e.) lying in moyſture, is the more prone to glid, & glib *fiery* in colour, *edged*, as a ſword, therefore by nature

are sheathed in lips and teeth, quenched with water, God seting more guards, and closer Centurys, about it, then other parts of the body, arguing its ferity, and unrulyness; *TONGUES* resting upon the first preachers of the Gospel, and probably upon others also, the contexture of the History, Acts, 1. 15. being grounded from the hundreth and twenty, and not reading how *Stephen*, *Philip*, and the other *Deacons* received the HOLY GHOST, a more conjecturall time is hardly to be found, then the Pentecost. I say *tongues* resting at first upon those Holy Teachers, indicats how the Spirit eyeth and designeth, their willing condiscending, to those generous rules of refined language, and what he sayes to them, he sayes unto all, *Take heed unto your Wayes that ye sin not with your tongue*, Psal, 39. 1. The image whereof, as it were growing from, because rooted, in a serpents tail, with the inscription *quo tendis?* whether goest thou? was of old, an Embleme, of those unhappy issues, men were brought into, whose tongues were not poysed, with premeditation, and wise government, which yet must not be thought identical, with carnall subtilty, or that selfish principle of fawneing flattering, and caressing any, in unjust practises, for sensuall, and proper advantage

vantages, there being *a time of*, and for ſpeaking, as well as a *time of ſilence*, and reſtraining of the tongue. which cannot be more pertinently ſaid, (*though more properly*) to be ſet on fire of *hell*, then when it is employed, by the *Divel* or brib'd, by his emiſſarys, to ſtand mute, and not defend, the truth under preſſure, or to utter words of ſlander, Calumny, Atheiſm, and Blaſphemy, lyingly, or wickedly engaging men into Helliſh broyls, dangerous garboyls, glorying in the bravery, and finneſs of Satanical Rhetorick, boaſting becauſe we have outrail'd, and it may be ſilenced, our Brother, not convinced, not converted but heated by our words, as by coals of *Juniper*, (which kindled once, burneth even ſome months after) Devil like, leaves off ſpeaking. in not anſwering again, for a ſeaſon, purpoſeing afterward in fiery rage, to work revenge even unto blood.

IF the tongue be the glory of a man, how ſhamefully do ſome abuſe their glory, and tread there honour in the duſt? Let thy talk Reader hereafter, and thy ſilence alſo, be ſuch, as is fit for Saints, and worthy of God, ſymbolizing with *Crucigerious* of the Laſt age, who ſpake oft to his Friends, *about Chriſtian Doctrine of the wounderfull preſervation of the Church, of immortality, and the*

hope

hope of glory, which and the like thereto, shall evidence the Spirit to have sat upon thy head (as the tongues rested on the Apostles,) ignorance evanishing, and the Mutinees that so oft hath risen in Societies, formerly about questions of *honour and preferment*, of sitting at the *right hand*; and who should *be the greatest* (one great cause of our late calamity) shall be dashed, quieted, and repented for; all agreeing *to talk of the wonderfull works of God!* following *Jesus* our Captain and our Master, whom we have oft mistook, and misinterpreted, but now having a true light, and purchas'd a perfect Idea of things Mystical, by our zealous yet sober behaviour, by our holy yet peaceable deportment, clear to the *Multitude*, that in truth we have been with *Jesus*, and received the earnest Spirit.

THE tongues are said to be *cloven* Acts, 2. 3. Not divided, for that were *Babel*, but dimidiated as it were, double pointed; since there was *Heresies* to confute, *sin*, to detect, *Exhortations* to be given; *reproofs* to be made, reason would have them to be gifted for this work, and needfull it was, to shew there invisible endowments, different gifts, inwardly possessed, by this outward and visible appearance; the multiplicated number whereof, discovering the variety of those languages which

which, by the spirit they were to instruct in, whether to *Jew or Gentile*, implyed in the Mystery, from the dimidiatness of the same tongues, forkedness, or clift in them, these two nations, thereby to be united, and *Law, and Gospel*, though seemingly different, to be joyned into one root, as proceeding from one cause (viz.) our *Lord Jesus Christ*.

THIS was known to the multitude of believers out of all nations dwelling at *Jerusalem*, much about the time, Christ was expected by the studious Jews themselves, and by those, now truly gifted brethren, who having the true sence, or marrow of the law, which is nothing but the pith of the Gospel, could work the hearts of the observers of either, to know, and imbrace both; yea properly to inferr each others duty, and there own requisit practise from what they *heard* imposed upon the one, or *known* formerly revealed to the other, as *Davids* sepulchre with *Peters* Exposition doth excellently make offer, and convinceingly prove.

YET not in this only, but in the circumstance of time, did the Law, and Gospel harmoniously unit, for these things happned in the dayes of *Pentecost*, one of the three solemn feasts of the Jews, so called, as being the fiftieth day from the Passeover, in which

day

day, the law was given from Mount *Sina*; in fire, *God* speaking out of the cloud; But that law being broke fiftieth dayes after the rising of our Saviour, at the Passeover, who then as a Lamb did take away the sins of the world, God the HOLY-GHOST came down in fire; that is, in *fiery tongues*, to imprint a new education of his law in the hearts of the true *Israelite*, yet with this excellent, and comfortable difference that as *Moses* yeelds to *Christ*, so must *Sinai*, to *Sion*, here was *fire* only, their *fire* and *smoak*, there was *clouds*, *darkness*, and *earth-quakes*, accompanied with fear and trembling, *Sinai* it self quaking; But in *Sion* only a sound, as *of a mighty wind*, to prepare the receivers, and *cloven tongues*, uniting *Jew* and *Gentile*, the boundiary of the wilderness, being pulled up, and variety of tongues perswaded the scattered abroad, that God had given the Kingdoms of this world, to his dear *Son*, that in a spirituall sence, not *Israel* only, but the *Earth* might become the Lords, and the fullnesse thereof, typified, by that multitude gathered, and converted by the heat, fiereyneſſe, yet harmleſneſſe, of the Saints, charity and ardor, having received the *remission of sin*, and that from heaven, the self same day their Fathers received the law, against which they had transgressed; for both

was

was at the time of *Pentecost*, as may be demonstrated in computing the time thus;

THE people came from Egypt on the 14 day of the month, there, therefore remained 16 dayes for travell (the *Hebrews* always reckoning 30 dayes for a month) the first day of the third month, they came to *Sinai*, 30 dayes of the second month being accounted, there will with this be found 47 dayes, then the *Peoples encamping*, *Moses* goeing up to God, his returning again to the people, for clear calculation, is called one day, which is 48, in which going up again to the Mount, he is ordered by *God*, to order the peoples being ready against the third day, which will make the 50. In which God appeared, for reckoning from the peoples *want of bread* or fall of *Mannah*, is uncertain and may be erronious, this is more clear, and evidenceth the *Anology* better, betwixt that *fire* from *God* by the Ministry of *Angels*: and writting his law on tables of stone, and that by fire in the descending of the *Spirit*, that came one the 50 day after the slaying of the Passover *Christ Jesus*, writting his law upon the tables of the hearts of men, in a fuller, fairer, larger, and more clear Character, typ, or impression, but note this reckoning is inclusive, the other not.

THE

THE *Persians* and some other nations, adored the fire for a god, because of its excessive power, and force, in resolving matters combustible how great so-ever, into it's own substance, and being; and usually it's accounted the most noble among elements, being as the *heavens* among bodies, the *sun* among planets, yea it's purgeing operation made it of old to be the *hieroglyphick* of purity, as if they had known, the world it self, was to be cleansed thereby: but how hath the fire of the Spirit from *Jerusalem* enlarged it self? making the frosted heart of the unbelieving world, even to glow while it talks, of the *Cross from heaven*, which is one of the three things, by wise men admired in the earth, looking upon the *Resurrection*, and *Ascension*, far short in comparison of that conquest the *Holy Ghost* hath made of the Grandees of the Nations, in their honourable receiving of that doctrine, from the mouths of plain men, so contrary to the hair of natural inclination; and mark it, where ever the Spirit cometh, it comes ordinarly by the *sound* of the *Gospel*, and by it's heat, we are assured of his reception, a *heart* touched, a *heart* pricked, is but a *heart* heated, a *heart* open'd; when a man crys what shall I do? with *Peters* converts *Acts* 2, 37. or take away the iniqui-

iniquity of thy Servant, with *David* 2 *Sam.* 24. 10. fartiſhip may be offered that the Spirit hath ſpoken in a ſaveing way, but if it be a complaint of the puniſhment with *Cain*, or a *remove the frogs* with *Pharaoh*, be not raſh in Cautonry, this being a *Legal*, not a *Goſpel* expreſſion, far from that requeſt of *creating a clean heart*, which the *Jews* compareth to the *Holy of Holies*, to *Solomons* throne, to *Moſes* Tables, and truly diſplays, that the wickedneſſe is done away, by the Spirits inhabiting, his reſting therein, and writing thereupon, the doctrine of pardon and remiſſion; provyding the man *ſeperate* himſelf from an *untoward generation* Acts 2. 40.

IT'S ſaid the *Spirit ſat upon each of them*, in which it differs, from that unclean Spirit, that goeth about, *compaſſing the earth* to and fro, ſeeking reſt, but findeth none, whereas holineſſe is pacifique ſerene, tranquilling, conſolidating, the heart in which he dwels, makeing it calm in it ſelf, and cauſing quietneſſe towards all others, condemning Ambition, Covetouſneſſe, Hatred, Envy, Vanity, and what ever els, tends to the Churches diſturbance; in which the *Spirit reſts*, ſitting in it, as upon a *Throne* purpoſing to reign, as on a *Tribunal*, reſolving to judge, as on a *Chair* purpoſing to inſtruct, for

all

all which, in all ages to come, he represented his undertakeing, on this day, establishing himself upon the Apostles heads, *as by fire*, clearing them from the rust of Errour, the filth of Corruption, that as Patterns, as well as Preachers, they might be exmples of Sanctity to their own generation, and give infallible rules for obtaining happinesse unto all posterity for ever.

COMPUNCTION of heart and remission of sin, are both from the Spirit of God, and is that *new wine* which shall only be put in the *new bottles* of a regenerated soul, whereby they shal do, and speak, as the *Spirit* shall prompt them, I had almost said, *as the Spirit give them utterance*, as here the Apostles: for we find, the whole house was filled with the *rushing wind*, the Majesty of the *Holy Ghost*, excluding all in-maets, and though each Apostle, had the sanctifyed operation of the Spirit, filling every angle and corner of the soul, as the understanding with *Faith*, the will with *Love*; and that sin or Devil might be exiled, the hands with *Promptitude*, the feet with *Solicitude*, the eyes with *Modesty*, the tongue with *Eloquence*, the whole man with *Prudence*, the Faculty Concupiscible being filled *with good*, the Irascible *with courage*, the Rational *with verity*,

though they had all gifts and were all filled, yet they spake *as the spirit gave them utterance*, some had five, others had two talents and S. *Paul* abounded, and spake with tongues more then they all: whereby he who expects the gifts bestowed unto all, ought not to caresse himself, or hug, and embrace himself in the deceiving hopes of a rich, ample, and perfect possession of the Spirit here, but rest satisfied with his gift, and with being one of the eleven, not envying *Peters* singularity, (for he is particularly spoken of) and eminency, since a pinnace, a small yaught, shall land as wel as a great ship, with full sail, under the conduct and flag of the Admiral.

UPON the coast of the *Whit-sea*, there is a cap called *Pentecost*; and somewhat east of that, there is another called *Bonæ Fortunæ* (q d.) good-luck, let this day be any mans *Pentecost*, a time of gathering in, that is, of heeding the law, offering the first fruits of strength unto the Lord (as the Jews did this day of their corn) it shall, as Godlinesse, (*hath the promise*) enrich both for heaven, and earth, doing *good* to him, and *not evil all the days of his life*, by (pardon the alteration of the coast and similitude) giving him a *trade wind* for the port of his desired rest.

IN this last age, we are not to look for miracles

miracles, by a ſenſible feeling of the rite, or ſignificant ceremony here uſed, yet ſtill *Chriſt* breaths on the Elect, enlargeing to that degree their bowels of Love, that they ſhew him always their faces, being averſe neither to his Doctrine, nor to his Croſſe, yet forget not, that he aſcended before the mighty ſtrong *wind blew* in upon them; and that there may be no miſtake, there are ſome upon whom the *Spirit* comes never, being left in the ignorance of nature, coldneſſe of the Earth, rawneſſe of the fleſh; there are others upon whom he comes, but abides not, flowing only upon them, and no more, heats them indeed, but as warm water, they are colder ſoon after: he *waſheth them*, yet afterward they go to the *puddle*, and are offenſive as before; to others he cometh, and abideth *meth* upon them, liveth in them, *fills* them outwardly, with heavenly ardor, celeſtial heat, and by *fire* from above, cauſes them ſeem ſpeaking *Seraphims*, and inwardly with wiſdome, underſtanding, knowledge in the deepneſſe whereof, they may be ſtiled *Cherubims*, yea gods in the likneſſe of men, and thoſe *fiery* ones too, *this was for the Apoſtles.*

BUT alas we ſee not thoſe ſigns to paſſe the *fiery tongues* of too many in this age attended with *ſmoak and brimſtone*, the known

fewel of *Hel* flames, it is but one of a *City* and two of a *Trib*, in whom we see the love of God (*an evidence of the Spirit*) which is known chiefly by the loveing of man, who being ready for good works to both, and patient in suffering and enduring evill from both, and makeing progresse from one degree of vertue to another, not falling back into perdition, in the sight of either, *this is for us* unto whom the Disciples are as lights, after they received the promise of the *Father*, as a gift from *Jesus* in his triumphant chariot, the *right hand* of the Father, the Captain of our *Salvation* haveing led *Captivity captive*, giveing gifts to men, to those then, to us now, more dureable treasures, then those offered by the Roman conquerors of old, as *Sanctity* in fire, *Purity* in wind, *Eloqution* in tongues that a *Hebrew* man might in *Roman* Oratory, and with *Attick* Eloquence, publish Salvation to the respective people, and even perswade and reason them by the *Spirit* into everlasting blesse.

I say by the *Spirit*, for unless he signifie unto the heart, the preaching in the Air wil little avail, neither shal ever he be Oraly instructed, for laying aside the weight that so easely besets, whose mind by the Spirit is not perfectly anointed, for discovering the reward designed

designed for observers of the Law, he being the principale Master, *Clearing* the memory, *Refining* the Reason, *Inclining* the will: by the *first*, alwayes minding us of God; by the *second*, directing how to apply him for our good, & because to him that knoweth his Masters will, and doth it not, there are appointed double strips: by the *third* he sweetly, willingly, and powerfully, draws us to the practise of the good we know, for our souls sake, and by the *mercy of Jesus*, and by the *fellowship of the Spirit*, and this alwayes, for *tongues* being the organ of expressing words, manifests the perpetuity of the things heard, which as by *fire*, are to be engraven, and melted into their head and heart, for their subsistance in them who are sanctified, as is published, in the *Multitude of converts*; their joy, their union, their increase, though under persecution.

AFTER the Disciples return from *Olivet* we find them enter into an *upper roome*, continuing in *prayer*, by some learned, thought to be the place where our *Saviour* instituted the blessed Sacrament of his body, confirmed *Thomas* in the faith of the Resurrection, and where the HOLY GHOST came down in fire upon this day; And was (*as antiquity records*) the Church and Synod-house of the *Apostles*,

in *Jerusalem*, called *Cœnaculum Sion*, being first hallowed by our *Lords supper*, and consecrate by other appearances for holy use, and service, a Church being builded thereupon, called *the Church of Sion*, on the top of the mount whereof, there yet remaineth some reliques, confirming the History, and Tradition. In this place, the multitude of believers, about an hundreth and twentie; some of them possibly of our Saviours own kinred, converts, and acquaintance in Jerusalem, mett & prayed for the Election of *Mathias:* at which time surely *God loved the gates of Sion more then all the dwellings in Jerusalem, his foundation being in this Holy mount*, 87. Psal. 1. 2. Here was Mary the Mother of Jesus, & it may be *Martha, Mary & Lazarus*; who ever they were *they continued in one accord, in prayer*, Acts, 1. 14. for if men give bread when their Children importunatly ask from them, and affectionatly being at peace among themselves; How much more *shall our heavenly Father*, give the *Spirit* to such who call for him? especially if in sound faith, upright heart, chast bosoms, holy groanings, innocent thinkings, with unwearied solicitings? Which unwearidness, is intimated in the words *they continued*, the fire of the Spirit, burning up the stinging, wither'd Nettles of contention, the Thorns

of

of worldly cares, the Heath or Heather of fears and dejectments, opening the ground of soul and Spirit, for the seed of the good husband-man, that they might be inriched with, and bring forth *fruit meet for repentance* and amendment of life; blowing away, as with wind, the sandy vanity of self-conceit and opinion, hindring growth in grace and knowledge, and all triviall trash, sordidness, being either burned, or scattered, while the world is *Satanized* by lust, continuing in Gluttony, Drunkenness, Excess, Wantonness and Pride, these *continue in prayer*, peace, and expecting the promise, in high and fervent love; *for the Spirit came down*, and *filled the house where they were sitting*, that is, in quietness together, iniquity, passionatness, talkativeness, itch of disputing about words, which gender strif, contention and debate, the HOLY GHOST purposeng eternaly to be estranged from.

THAT being known to them, and of us to be heeded, the Spirit expresseth more then once, after the *Ascension*, that the *multitude met together in one accord*, sueing for the accomplishment of the promise, which in few dayes, that is ten, they received, haveing asked with the *mouth*, for they *prayed*; with the *heart*, for being heavenly endowed, they wen:

no more a *fishing*, but about the fullfilling of the Scripture, Judas being gone to his own place.

THEY were in *Jerusalem* likewise, which is by interpretation a *City of Peace*, being commanded not to depart thence untill they *received the promise of the Father*, Acts 1.4. Christ purposing to glorifie his Ascension, yea all his actings, with the greater splendour; for there was his greatest *humiliation*, the greatest powring forth of his *blood*, the lowest bowing down of his *Head*, there at the *Passover*, in sight of the Nations, did his Soul fly upward into *Paradise*, leaving a *naked body* in the hands of the Souldiers: and there again was his greatest *exaltation*, pouring forth his *Spirit* at the Feast of *Pentecost*, upon his despised Associats, the firstlings of whose conversion by his power, whom the Rulers had slain, but *fifty days* before in that same City, not only reviveing his memory, proveing his innocency, but convincing their Auditors, the inhabitants of *bloodinesse and sinfulnesse*; they thereby becomming adorers of the Cross, manageing the vertue and merits thereof, in glorifying the *Father*, that is, *glorifying* and pleasing God, by rejoycing because of, and in, the same, and of its extension unto all the world, the *Jew* rejoycing in

in his own pardon, for *crucifying the Lord of glory*; the *Gentile* being glad, in partaking of that Salvation which was from the *Jews*, *Joh.* 4. 22. both now understanding the *Prophet* in his *Out of Zion shall go forth the Law*, Isa. 2. 3. and whence can it come fitter? since its a Law making peace, then from *Jerusalem*, a vision of peace, where *Christ* the Prince of peace, said once, *peace be unto you*, and again, *peace be unto you*, Joh. 20. 21. that is, as I have found you in *peace*, I leave you in *peace*; and abiding in *peace*, the spirit of *peace* shall abide with you: for which, receive ye the *HOLY GHOST*.

THE Trumpets of the Temple sounded every morning at the opening of the Gates, for assembling the devout unto Divine service; the *Spirit* being breathed upon the *Apostles* here, keep'd them together, untill the *sound of a mighty winde* alarum'd them, and prepared them for more ample manifestation of his appearance; And surely what the Trumpet did, our Bells doth now, eacb ting and toll, saying, *Gather your selves together*, Joel 2. 2. and though gathering by many be not regarded, and by severall reasoned and printed against; yet our falling from the shadow of Religious deportment, in shutting our ears against such solemne invitations

to

to our Churches, hath not had among us, *such allaring mercies, such beamings of heavens acceptance, such self-denying, and sin-subduing characters, such warme breathings of Ghostly consolations, nor such examples, impulses, to purity and good works*; but that yet *We should go up to the house of the Lord*, and call upon his Name with the remnant that are left.

OUR Fiery tongues against *Assemblies*, and the *Masters* thereof, being indeed such, that is, fiery, rather then *like as fire*; God by them being dishonoured, and the multitude of the Nations enforced to conclude there from, that mystically we be drunk with the wine of *astonishment and spirit of giddinesse*, having a knack of cursing, what ever we see contrary to our intentions, though urgently sought by us, or wishedly endeavoured; for what ever Providence doth with us, though, it may be, in the main conform to our prayers and fasts; yet in the end we pray and fast, yea curse and ly against it, since it is so well known, the *Gall* which now imbitters our lives, even to separation; is no other then that same *Gall*, that hath distelished our former enjoyments: Our disquiet proceeding not so much from this or that object, as from our heeding the devil, *who is come down*, yea invited down *amongst us*, *having*

great wrath; so that in some meetings, there is, it may be, a *mighty rushing wind*, and the sound of that throughout the land; but our *sitting*, that is, our abideing in that harmonious concord, peace, and love, attested as a badge of the Spirits future coming, not being seen, its fallacious to inferre the possession of Holinesse, though they should speak with Tongues and prophesie.

OFT did the HOLY GHOST appear, but never in the shape of a ravening beast, or bird of prey; Oyle is soft, a Dove is not invective, and the *fire* that came down at *Pentecost*, was without *smoak*; for that hurts the eyes, and likewise without *natural heat*, for it sindged not a hair of the head, neither did the smell of *fire* passe on the Apostles; it being but *like fire*, an Element in which *God* had oft appeared, as to *Moses*, to *Elias*; the nature of it being adapt to signifie the operation of the Spirit within these men for their own good, and benefiteing of others: which ardently they pursued, prudently instructing, and by Grace infusing in others, their own acquir'd, and infused perfections; as by *fire*, melting the hard heart, inlightning the ignorant, cleansing as from rust the idle and sluggish Soul, heating all through the love of ascending towards Heaven; which *love*

as

as oyle, keepeth always aloft, and without mixing it self with the affecting of things here below, they being cast out, as by a *sink* and not to be heeded, that is, beloved, for nauseating the Soul, which by the pledge, or troth here received as by a Ring, hath betrothed it self purely unto God.

HENCE, we may pronounce their piety, but formality, and shall be more confounding, then flat Atheisme, who obtruds upon the world, their rough hands, enflamed cheeks, tearing nailes, their pilfring humour, their slandering tongue to be constituent parts of those multiplicated gifts, effused and shed abroad upon their heart by that *Spirit* which descended in these dayes; the pernicity whereof to discover, would long detain us from our Port; but that of our Saviour, detects the insolence, *by their fruits ye shall know them*, Matth. 7. 16. Rapaciousnes, and blood-thirstinesse, being equally remote from the soul of Him in whom the *HOLY GHOST* dwells, as are the contentions and blasphemies of Hell, and the joyes, concord and peace in the highest Heavens.

SUCH who expect visits from great men, fits their houses for reception, possibly by *perfuming pots*; the Disciples prepared for the *Spirit* by *Union*, *Prayer* and *Love*: embrace

brace the Pattern, imitate the Coppy with repeated acts of *incense*-like mortification of *lust*, *prejudice*, *animositie*, or whatsoever savours of such nastinesse; Using in opposition to these, the strowings with the sweet herbs of *Brotherly kindnesse*, *meeknesse*, *patience*, *charity*, *and love to God*: the house (*I should say the Soul*) thus scented, is disposed for his admission; he loving purity, and religious cleanlinesse, being the only delectable property, he pursueth and expecteth.

THE Church is said to have *Doves eyes*, *Cant.* 4. 1. and the *Dove* is both a *sociable and harmlesse creature*, refusing to nest in that cote where rottennesse, or stench, breeds annoyance; being delighted with that house most which is furnished with glasses, the bird delighting in her own shadow, and rejoycing to behold it, even in water: The *Doves eyes* indeed, properly unfolds the *chastity* of the Church, looking only upon her beloved as a true Turtle, and her not following strange lovers; but the other known properties of that *fowle*, countercharms the *witchcraft*-like enchantments that are in this age, men caressing, that is, hugging themselves in a whimsical solitude; not desiring to have a discovery of themselves, unto themselves, least they

should

should relinquish their imbib'd opinions, falsely called a principle, and say, *O! who shall deliver us?* flying from contrived-for-disturbance, or tenets of separation, as from filth and ordure, in which alone the unclean spirit keepeth, because there only he findeth rest.

WHEN the World was soused, or (so to speak) under the pickle of the deluge; the *Dove* alone gave intelligence of the waters abatement, not by a *Bramble*, but by an *Olive branch*: So untill the waters of Contrition flow for our former defilements, unchristian-like temperaments, (which as raw blood putrifies yet the body of our Kingdoms,) it is not to be expected, the Comforter from the FATHER and the SON shall intimate unto us, that our sins are forgiven, or that in Christ we have got the Victory: testifying the truth thereof, by the *Olive branch* of refreshing comforts, antedateing heavens felicity in the infallibility and certainty of its possession, *peace with God*, being certainly deduceible therefrom: Whereas contrarily by our tearing and devouring one another, its easie to prognosticate what the result of our lives shall be, and whereunto the issues of our *Death* shall tend, if we persevere in discord, the Horoscope of the litigious, discovering his being born in *Sa-*

tans

tan; the ſcheme manifeſts his *reſt* (pardon the irony,) ſhall be with him; which even his ſpirit atteſts in the pangs of a tortured, and diſturbed breaſt, ſo that within us, we have either way a witneſſe of our bleſſe or miſery, whereby our condemnation is the more intollerable; if we do *not our own buſineſſe and ſtudy to be quiet*, living in love and peace, that the God and Spirit of peace and love may be with us.

HOW oft in the Hiſtory of the *Aſcenſion* and of the HOLY GHOSTS *deſcenſion*, (to harp once more upon this ſtring) have we theſe words, *they met with one accord?* and no where beſides; ſhewing, that in oppoſition to that quarrelſome life, to thoſe frequent diſputeings among the Apoſtles and Diſciples and cenſurings one of another, they formerly had offended in; Now they unanimouſly agree in a Brotherly harmony, being united though numerous, as one body by the Cement of the *Spirit* through the *Goſpel*; there being no intimation in the ſacred Hiſtory of any reflection of the Diſciples to the Converts, or of the Converts to them, or of any one towards another, about any miſcarriage, whereof aforetime they might be, or had really been guilty of, their life anſwering the Law; for it was the *Pentecoſt* in ordinary

ordinary fiftie days from the *Pasch*, that these things were done, and the fiftieth year also; and so the year of Jubilee, a time of releasment for *servants, lands, debts*, of rest, and proclaimed with great joy, *Levit.* 25. figuring that delight Christianity hath obtained under the full deliverance *Christ* hath purchased for his people; freeing them not only from the pedantry of the Law, and burthensome rites thereof, but restored them to their former priviledges with *God*; the exceedingness whereof is figured in this, that there passed twenty nine Jubilees betwixt *Joshua* and *Christ*, the Gospel abridging the Laws authority, and hastning the acceptable time, the year of great deliverance, *Luk.* 4. 18.

THE Pasch by *Christs* death is antiquated and outdated, it was expedient also, to abolish both *Pentecost* and Jubilee; for having procured a plenary remission from sin, we as freed from its bondage, are now to rejoyce in the LORD alway, the Jubilee being proclaimed upon the day of *Expiation* which was a day of sadnesse, grief and sorrow for the offences of the whole year, that in the midst of trouble they might remember joy; and we having liberty by the Resurrection, who before were sold; and gifts by his *Ascension*, who before were poor, presenting

senting himself as the first fruits, (*being first born from the dead*) before the *Father*, for obtaining a blessing on the crop, or race of mankind (which the Jews did at *Pentecost*) therefore let us pray, for fulfilling of the *Pentecost* feast, in having sin remitted, the curse from the Earth removed, and the *Jubilee* rite also, in having the liberty of the Sons of God, the legal ceremonies evanishing, a clearer manifestation of things, and mysteries are under Evangelical dispensation, sprinkling with water, being now repentance; washing with water, baptizeing with the HOLY GHOST, and sacrificing of *bullocks, goats, and lambs*; for expiating sin is that superlative sacrifice of *Jesus* death, an offering for the sins of the whole world; He being that *Lamb of God* which taketh them away, by whose strips it is healed, and by whose blood it is made white; which the very garments of the *Neophti*, or new Converts of old, upon this day worn, *emblematically* discover'd, being cloathed in whit, insinuating sanctity, purity, harmlesnesse and peaceableness: whence the day is called *Whitsunday*, or with the *Saxon*, *Wied* (i.e.) that is *sacred*, or *holy Sunday*.

LET this Generation pretend to what

degree of Sanctity it please, to *fear God*, to *eschew evil*, *to honour all men*, *to do violence to no man*, to do good; and in all these to *persevere*, is the alone mean to be cloathed in *White*, the proper habit of that Citizen which is of *Jerusalem* above: unto which all his acts must quadrat of what kind soever, least the *Spirit* be blasphemed through his impertinencies.

FOLLOWING that Heroe, *Peter King of Aragon*, who gave a *Glob*, representing the Earth, a *Crown* surmounting that, signifying Soveraignity, that overlaid by a *Scepter* typifying the application of Law according to merit, over all a *Dove* in a glory emblemating the HOLY GHOST, *circumscribed* with this device, TE GUBERNATORE,, (*i. e.*) *by thy Direction:* all things being done within the *Empire* of the Christians jurisdiction thus; Religion shall not be used as Talque (*shining over glasse cases,*) to hide the rottennesse, worm-eating, and mothinesse in the frame of many mens conversation; neither shall their talk so amuse the Vulgar and undescerning, as to cause a sigh, a long prayer, the nameing of God, and conscience, cover the vickedness of practises, as to let it passe without abhorrence of their

Hypocrisie

Hypocrisies, or censuring their (nick-nam'd holy) profession, as too frequently they do to the defaming of that which our devout Ancestors, called Zeal, Piety and Religion; accounting honesty in the *second* Table, one genuine Character, clearing mens observance of the *first*, wanting the brazen-fore-head, now boasted of in some Professors, where *holiness* is divorced from *peace*; no sacrifice Sermons, or Prayer so pure as those which are mingled with the blood of men, who gainsay the principles of a few; *by blood*, is not barely to be understood, that physical thing so *called*; but the curses, lyes, untrue reports, slanders, calumnies, with which the services of *Formalists*, and *Pretenders*, are maliciously, sinfully, scandalously, and madly interwoven.

THAT French King, *Henry* the third, having been upon this day, by the Diet of *Poland* elected their King, did in memory thereof institute an Order, called *Knights of the* HOLY GHOST, their Habit having many black and white ornaments therein; and in a golden Collar, within the center of Cross was the effigies of a *Dove*, umbraging that *blessed Spirit*: It is lawful to attempt, as honourable to design high Atcheivmen s,

if within the verge of our Capacity, power, or calling: and to whet my weapon at this *Philistines* forge, how strenuously hath the Ancient Saints endeavoured to cause the days, and places, whereon and wherein they have been honoured with mercies, blessings or visions to be remarked, as *Abraham* in *Beersheba*, Gen. 21. 33. or *Jacob* in *Bethel*, and *Mordecai* at *Purim*? This hath been a day of glad tydings, wherein by Tongues, the organ of Eloquence, utterance and acclamation, *GOD* hath testified mans endowment with the gifts of holyness, and given instances of gracious acceptance for humble Penitents, positively deduced without much scruple, from the *Apostles* teaching, and the Murtherers repenting, sorrowing, believing, rejoycing: Whence it is consequential, that if we reflect upon the blackness of our tongues, in our clamours, bawlings against *Christ*, his Word, his Institutes, his Servants as if they were *not worthy to be, or fit to live*; walking in God-like or Dove-like innocence, invested with the white Robe of love and meekness, adequat and cut out for the *Elect of GOD*, Col. 3. 12. We shall have the *honour of all GODS Saints*, being elected Kings, to reigne over lusts, hell and Death, by being from this day forward

mated filled as was *Stephen* with the holy Spirit, filled with all knowledge, evidenced when with the *Romans* we are full of all goodness, *Rom.* 15. 14.

Glory be to the FATHER, *and to the* SON, *and to the* HOLY GHOST.

FINIS.

Errata sic Corrige.

The *China* Printers having by their *Art*, Exim'd themselves only from Possibility of Errour; the best in *Europe*, yet pleads guilty of mistakes: Here are some *Capitall* ones marked, others being Remitted to the Readers *Charity* and *Correction*.

Page 6. l. 7. Read *holding*, p. 37. l. 6. r. *be in time* p. 40. l. 12. r. *Enflame to* p. 64. l. 25. r. *That, by that.* p. 69. l. 22. r. *not gratified* p. 70. l. 22. r. *Quadrat.* p. 86. l. 24. r. *leaning.* p. 89. l. 12. *is not*, p. 204. l. 20. r. *endeth*, p. 213. l. 12. r. *moulting*, p. 240. l. 19. r. *Giants.*

Mr. VVill. Annand His *Mysterium Pietatis.*

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